Salâh

in the light of

Qur'an and Sunnah

Version 1.0

Assalaamu 'alaikkum

This document was compiled from the different articles found at http://www.central-mosque.com/ . I thank them for the permission they gave for this document to be written.

I sincerely thank all those scholars and teachers who contributed through their books, articles and different rulings, found at different places in the Internet, linked through Central-Mosque website without whom this compilation would have been extremely difficult.

Above all, I thank Allah for making me a part of this venture.

Please contact me at, gsmubeen@gmail.com, for suggestions and corrections.

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Book Of Taharah - Wudhu

"Sunnah method and description of Wudhu, Tayamum and Ghusl"

(*Taken from the website http://www.central-mosque.com/*)

How to make Wudhu

Make the intention [1] for Wudhu, "I am performing Wudhu for Allah (SWT)".

حدثنا الحميدي عبد الله بن الزبير قال حدثنا سفيان قال حدثنا يحيى بن سعيد الأنصاري قال أخبرني محمد بن إبراهيم التيمي أنه سمع علقمة بن وقاص الليثي يقول سمعت عمر بن الخطاب رضي الله عنه على المنبر قال سمعت رسول الله صلى الله عليه وسلم يقول إنما الأعمال بالنيات وإنما لكل امرئ ما نوى فمن كانت هجرته إلى دنيا يصيبها أو إلى امرأة ينكحها فهجرته إلى ما هاجر إليه

Narrated 'Umar bin Al-Khattab (RA): Allah's Apostle (صلى الله عليه وسلم) said, "The reward of deeds depends upon the intention and every person will get the reward according to what he has intended. So whoever emigrated for Allah and His Apostle, then his emigration was for Allah and His Apostle. And whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for." [2]

Recite Bismillahir Rahmanir Raheem

وَعَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اَللَّهِ لَا وُضُوءَ لِمَنْ لَمْ يَذْكُرِ اِسْمَ اَللَّهِ عَلَيْهِ { أَخْرَجَهُ أَحْمَدُ, وَأَبُو دَاوُدَ, وَابْنُ مَاجَهْ, بِإِسْنَادٍ ضَعِيف

Narrated Abu Hurairah (RA): Allah's Apostle (صلى الله عليه وسلم) said, "If anyone does not mention the name of Allah (SWT) at the beginning of his Wudhu then he will be considered as if he did not perform Wudhu" [3] [4]

وَلِلتِرْمِذِيِّ: عَنْ سَعِيدِ بْنِ زَيْد , وَأَبِي سَعِيدٍ نَحْوُه , قَالَ أَحْمَدُ: لَا يَثْبُتُ فِيهِ شَيْء

Note:

حَدَّثَنَا وَكِيعٌ عَنْ رَبِيعٍ عَنْ الْحَسَنِ قَالَ يُسَمِّي إِذَا تَوَضَّأَ فَإِنْ لَمْ يَفْعَلْ أَجْزَاهُ.

Hasan Al-Basri (RA) said, "One should mention Allah (SWT)'s name when one does Wudhu, if one doesn't Wudhu is still valid". [5]

التسميَةُ في أوَّلِه: ورد في التسمية للوضوء أحاديث ضعيفة ، لكن مجموعها يزيدها قوة تدل على، أن لها أصلاً، وهي بعد ذلك أمر حسن في نفسه، ومشروع في الجملة .

Mentioning the name of Allah at the beginning: There are some weak hadith that mention this act, and all of the chains of these hadith point to the fact that there is some basis for this act. In any case, it is a good act in and of itself and, in general, it is part of the Islamic law. [Fiqhus Sunnah].

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1 Intention doesn't need to be uttered verbally or loudly, it is an action of the heart.
2 Bukhari.
3 Ahmed, Abu Dawud & Ibn Majah with a weak chain of Narrators.
4 Imam Tirmidhi narrated a similar narration on the Authority of Said Ibn Zaid (RA) and Abu Said (RA) but Ahmed (RA) said that it is not Authentic.
5 Ibn Abi Shaybah, Al-Musannaf i.12

Each action of Wudhu should be started from the right hand side.

فعن عائشة _ رضي اللّه عنها _ قالت: كان رسول اللّه صلى الله عليه وسلم يحب التيامن في تنعله ، وتر
جله، وطهوره، وفي شأنه كله متفق عليه،

Said 'Aishah (RA), "The Messenger of Allah loved to begin with his right side while putting on his shoes, straightening his hair and cleaning (or purifying) himself." [6]

وعن أبي هريرة _ رضي اللّه عنه _ أن النبيَّ صلى الله عليه وسلم قال: " إذا لبسثم، وإذا توضأتم، فابدءوا بأيمانكم
رواه أحمد، وأبو داود، والترمذي، والنسائي

Abu Hurairah reported that the Prophet said, "When you clothe or wash yourself, begin with your right side." [7]

Wash both hands up to the wrists three times.

أوس بن أبي أوس رضي اللّه عنه قال: رأيت رسول اللّه صلى الله عليه وسلم توضأ، فاستوْكف ثلاثا
رواه أحمد، والنسائي،

Aus ibn Aus al-Thaqafi who said, "I saw the Messenager of Allah make ablution, and he washed his hands three times." [8]

Use a Miswak to clean the teeth.

وعن أبي هريرة - رضي اللّه عنه - أنَّ رسول اللّه صلى الله عليه وسلم قال: "لولا أن أشقَّ على أمّتي، لأمرتهم
بالسواك عند كل وضوء رواه مالك، والشافعي، والبيهقي، والحاكم

Abu Hurairah reported that the Prophet, upon whom be peace, said, "Were it not to be a hardship on my community, I would have ordered them to use a toothbrush for every ablution." [9]

Gargle three times

حدثني أبو الطاهر أحمد بن عمرو بن عبد الله بن عمرو بن سرح وحرملة بن يحيى التجيبي قالا أخبر
نا ابن وهب عن يونس عن ابن شهاب أن عطاء بن يزيد الليثي أخبره أن حمران مولى عثمان أخبره أن
عثمان بن عفان رضي الله عنه دعا بوضوء فتوضأ فغسل كفيه ثلاث مرات ثم مضمض واستنثر ثم غسل
وجهه ثلاث مرات ثم غسل يده اليمنى إلى المرفق ثلاث مرات ثم غسل يده اليسرى مثل ذلك ثم مسح رأسه ثم
غسل رجله اليمنى إلى الكعبين ثلاث مرات ثم غسل اليسرى مثل ذلك ثم قال رأيت رسول الله صلى الله عليه
وسلم توضأ نحو وضوئي هذا ثم قال رسول الله صلى الله عليه وسلم من توضأ نحو وضوئي هذا ثم قام فركع
ركعتين لا يحدث فيهما نفسه غفر له ما تقدم من ذنبه قال ابن شهاب وكان علماؤنا يقولون هذا الوضوء أسبغ
ما يتوضأ به أحد للصلاة

Humran, the freed slave of 'Uthman, said: Uthman b. 'Affan called for ablution water and this is how he performed the ablution. He washed his hands thrice. He then rinsed his mouth and cleaned his nose with water (three times). He then washed his face three times, then washed his right arm up to the elbow three times, then washed his left arm like that, then wiped his head; then washed his right foot up to the ankle three times, then washed his left foot like that, and then said: I saw the Messenger of Allah (may peace be upon him) perform ablution like this ablution of mine. Then the Messenger of Allah (may peace be upon him) said: He who performs ablution like this ablution of mine and then stood up (for prayer) and offered two rak'ahs of prayer without allowing his thoughts to be distracted, all his previous sins are expiated.

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6 Bukhari, Muslim.
7 Ahmed, Abu Dawud, Tirmidhi & Nasai.
8 Ahmed, Nasai.
9 Malik, Ash-Shafae, Baihaqi & Hakim.

Ibn Shihab said: Our scholars remarked: This is the most complete of the ablutions performed for prayer. [10]

Note: In Arabic this is known as Madmadah.

Then take water into your nose using the right hand three times and clean with your left hand three times.

عليّ رضي اللّه عنه أنه دعا بوَضُوء ، فتمضمض، واستنشق ، ونثر بيده اليسرى، ففعل هذا ثلاثاً، ثم قال: هذا طهور نبيّ اللّه صلى الله عليه وسلم رواه أحمد، والنسائي

'Ali once called for water for ablution, rinsed his mouth, sniffed [11] up water into his nostrils and blew it out with his left hand. He did that three times and then said, "That is how the Prophet, upon whom be peace, would purify himself." [12]

Then wash the face three time from the forehead to below the chin and from one earlobe to another.

حدثني أبو الطاهر أحمد بن عمرو بن عبد الله بن عمرو بن سرح وحرملة بن يحيى التجيبي قالا أخبرنا ابن وهب عن يونس عن ابن شهاب أن عطاء بن يزيد الليثي أخبره أن حمران مولى عثمان أخبره أن عثمان بن عفان رضي الله عنه دعا بوضوء فتوضأ فغسل كفيه ثلاث مرات ثم مضمض واستنثر ثم غسل وجهه ثلاث مرات ثم غسل يده اليمنى إلى المرفق ثلاث مرات ثم غسل يده اليسرى مثل ذلك ثم مسح رأسه ثم غسل رجله اليمنى إلى الكعبين ثلاث مرات ثم غسل اليسرى مثل ذلك ثم قال رأيت رسول الله صلى الله عليه وسلم توضأ نحو وضوئي هذا ثم قال رسول الله صلى الله عليه وسلم من توضأ نحو وضوئي هذا ثم قام فركع ركعتين لا يحدث فيهما نفسه غفر له ما تقدم من ذنبه
قال ابن شهاب وكان علماؤنا يقولون هذا الوضوء أسبغ ما يتوضأ به أحد للصلاة

Humran, the freed slave of 'Uthman, said: Uthman b. 'Affan called for ablution water and this is how he performed the ablution. He washed his hands thrice. He then rinsed his mouth and cleaned his nose with water (three times). He then washed his face three times, then washed his right arm up to the elbow three times, then washed his left arm like that, then wiped his head; then washed his right foot up to the ankle three times, then washed his left foot like that, and then said: I saw the Messenger of Allah (may peace be upon him) perform ablution like this ablution of mine. Then the Messenger of Allah (may peace be upon him) said: He who performs ablution like this ablution of mine and then stood up (for prayer) and offered two rak'ahs of prayer without allowing his thoughts to be distracted, all his previous sins are expiated.

Ibn Shihab said: Our scholars remarked: This is the most complete of the ablutions performed for prayer. [13]

Then make Khilal of the Beard i.e. to pass wet fingers through the beard.

عثمان رضي اللّه عنه أنَّ النبي صلى الله عليه وسلم كان يخلّل لحيته
رواه ابن ماجه، والترمذيُّ وصححه

'Uthman (RA) reported that the Messenger of Allah would run his fingers through his beard. [14]

وعن أنس ـ رضي اللّه عنه ـ أن النبيَّ صلى الله عليه وسلم كان إذا توضأ، أخذ كفاً من ماء، فأدخله تحت حنكه، فخلل به لحيته، وقال: هكذا أمرني ربي، عزَّ وجلَّ رواه أبو داود، والبيهقي، والحاكم

Anas (RA) said that when the Messenger of Allah performed ablution, he would take a handful of water and put it under his

10 Muslim.
11 In Arabic Istinshaq means sniffing water up the nose and Istinthat means blowing it out.
12 Ahmed, Nasai.
13 Muslim.
14 Ibn Majah, Tirmidhi who graded it as Authentic.

jaws and pass it through his beard. He said, "This is what my Lord, Allah, ordered me to do." [15]

Then wash the right hand up to the elbow three times.

حدثني أبو الطاهر أحمد بن عمرو بن عبد الله بن عمرو بن سرح وحرملة بن يحيى التجيبي قالا أخبرنا حدثني أبو الطاهر أحمد بن عمرو بن عبد الله بن عمرو بن سرح وحرملة بن يحيى التجيبي قالا أخبرنا ابن وهب عن يونس عن ابن شهاب أن عطاء بن يزيد الليثي أخبره أن حمران مولى عثمان أخبره أن عثمان بن عفان رضي الله عنه

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Then wash the left hand up to the elbow three times.

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15 Abu Dawud, Baihaqi, Hakim.
16 Muslim.

Ibn Shihab said: Our scholars remarked: This is the most complete of the ablutions performed for prayer. [17]

Then make Takhleel of the fingers.

ابن عباس ـ رضي اللّه عنهما ـ أن النبيَّ صلى الله عليه وسلم قال: "إذا توضأت، فخلل أصابع يديك، ورجليْك
رواه أحمد، والترمذي، وابن ماجه،

Ibn 'Abbas (RA) said that when the Messenger of Allah performed ablution, he would run his fingers through his fingers and toes. [18]

Note: Takhleel means to runs ones fingers through other fingers to ensure that they are properly washed.

Then perform Mas'h of the whole head including Nape (The nape is the rear part of the neck and Masah is made only on a portion of the organ not the entire organ) .

عبد اللّه بن زيد، أن النبيَّ صلى الله عليه وسلم مسح رأسه بيديه، فأقبل بهما وأدبر، بدأ بمقدَّم رأسه ،
ثم ذهب بهما إلى قفاه، ثم ردهما إلى المكان الذي بدأ منه
رواه الجماعة

Abdullah ibn Zayd (RA) reported, "The Prophet (صلى الله عليه وسلم) wiped his entire head with his hands. He started from the front of the head, then moved back and then returned his hands to the front." [19]

وَفِي لَفْظٍ: { بَدَأَ بِمُقَدَّمِ رَأْسِهِ, حَتَّى ذَهَبَ بِهِمَا إِلَى قَفَاهُ, ثُمَّ رَدَّهُمَا إِلَى اَلْمَكَانِ اَلَّذِي بَدَأَ مِنْهُ }

In another narration (of Bukhari & Muslim) it is narrated that he (صلى الله عليه وسلم) started from the front of the head then moved his hands to the Nape of the neck and then returned them to the place where he started. [20]

Note: For further clarification on the issue of Masah of the nape, please visit: http://www.mahmoodiyah.org.za/faq266.htm

Then wipe the ears inside with the index finger and outside with the thumb.

عن المقدام بن معد يكرب _ رضي اللّه عنه _ أن رسول اللّه صلى الله عليه وسلم مسح في وضوئه رأسه،
وأذنيه ظاهرهما وباطنهما، وأدخل أصبعه في صماخي أذنيه. رواه أبو داود، والطحاوي،

Al-Miqdam ibn Ma'd Yakrih reported that the Prophet, upon whom be peace, wiped his head and his ears, the interior and exterior, while making ablution. He also put his finger inside his ear. [21]

وعن ابن عمرَ ـ رضي اللّه عنهما ـ في وصفه وضوء النبي صلى الله عليه وسلم: ومسح برأسه،
وأذنيه مسحة واحدة. رواه أحمد، وأبو داود

While describing the ablution of the Prophet, upon whom be peace, Ibn 'Umar said, "He wiped his head and ears with one wipe." [22]

وفي رواية: مسح رأسه، وأذنيه وباطنهما بالمسبِّحَتين ، وظاهرهما بإبهاميه

In one narration it states, "He wiped the inner portion of his ears with his index finger, and the outer portion with his thumb."

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17 Muslim.
18 Ahmed, Tirmidhi, Ibn Maja.
19 Related by the group.
20 Al-Hafidh Ibnul Hajr Asqalani in Bulooghul-Maram.
21 Related by Abu Dawud and at-Tahawi.
22 Related by Ahmad and Abu Dawud.

Then wash the right foot three times up to the ankle and then make Takhleel of the toes.

حدثني أبو الطاهر أحمد بن عمرو بن عبد الله بن عمرو بن سرح وحرملة بن يحيى التجيبي قالا أخبرنا
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ركعتين لا يحدث فيهما نفسه غفر له ما تقدم من ذنبه
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Humran, the freed slave of 'Uthman, said: Uthman b. 'Affan called for ablution water and this is how he performed the ablution. He washed his hands thrice. He then rinsed his mouth and cleaned his nose with water (three times). He then washed his face three times, then washed his right arm up to the elbow three times, then washed his left arm like that, then wiped his head; then washed his right foot up to the ankle three times, then washed his left foot like that, and then said: I saw the Messenger of Allah (may peace be upon him) perform ablution like this ablution of mine. Then the Messenger of Allah (may peace be upon him) said: He who performs ablution like this ablution of mine and then stood up (for prayer) and offered two rak'ahs of prayer without allowing his thoughts to be distracted, all his previous sins are expiated.

Ibn Shihab said: Our scholars remarked: This is the most complete of the ablutions performed for prayer. [23]

ابن عباس - رضي اللّه عنهما - أن النبيَّ صلى الله عليه وسلم قال: "إذا توضأت، فخلل أصابع يديك، ورجليْك
رواه أحمد، والترمذي، وابن ماجه ،

Ibn 'Abbas (RA) said that when the Messenger of Allah performed ablution, he would run his fingers through his fingers and toes. [24]

Note: Takhleel means to runs ones fingers through other fingers to ensure that they are properly washed.

Then wash the left foot three times up to the ankle and then make Takhleel of the toes.

حدثني أبو الطاهر أحمد بن عمرو بن عبد الله بن عمرو بن سرح وحرملة بن يحيى التجيبي قالا أخبرنا
حدثني أبو الطاهر أحمد بن عمرو بن عبد الله بن عمرو بن سرح وحرملة بن يحيى التجيبي قالا أخبرنا
حدثني أبو الطاهر أحمد بن عمرو بن عبد الله بن عمرو بن سرح وحرملة بن يحيى التجيبي قالا أخبرنا
ابن وهب عن يونس عن ابن شهاب أن عطاء بن يزيد الليثي أخبره أن حمران مولى عثمان أخبره
أن عثمان بن عفان رضي الله عنه دعا بوضوء فتوضأ فغسل كفيه ثلاث مرات ثم مضمض واستنثر ثم
غسل وجهه ثلاث مرات ثم غسل يده اليمنى إلى المرفق ثلاث مرات ثم غسل يده اليسرىمثل ذلك ثم مسح رأسه
ثم غسل رجله اليمنى إلى الكعبين ثلاث مرات ثم غسل اليسرى مثل ذلك ثم قال رأيت رسول الله صلى الله عليه
وسلم توضأ نحو وضوئي هذا ثم قال رسول الله صلى الله عليه وسلم من توضأ نحو وضوئي هذا ثم قام
فركع ركعتين لا يحدث فيهما نفسه غفر له ما تقدم من ذنبه
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23 Muslim.
24 Ahmed, Tirmidhi, Ibn Maja.

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Masah of Khuffain can be made instead of washing the Feet.

وأقوى الأحاديث حجة في المسح، ما رواه أحمد، والشيخان، وأبو داود، والترمذي، عن همام النخعي
رضي اللّه عنه - قال: بال جرير بن عبد اللّه، ثم توضأ، ومسح على خفيه، فقيل: تفعل هذا، وقد بلت
قال: نعم، رأيت رسول اللّه صلى الله عليه وسلم بال، ثم توضأ، ومسح على خفيه
قال إبراهيم: فكان يعجبهم هذا الحديث؛ لأن إسلام جرير كان بعد نزول المائدة. أي؛ أن جريراً أسلم في
السنة العاشرة بعد نزول آية الوضوء، التي تفيد وجوب غسل الرجلين، فيكون حديثه مبينا،
أي؛ المراد بالآية إيجاب الغسل لغير صاحب الخف،
وأما صاحب الخف، ففرضه المسح، فتكون السنة مخصصة للآية

The strongest hadith on this point has been related by Ahmad, al-Bukhari, Muslim, Abu Dawud and Tirmidhi on the authority of Hammam anNakha'i who said, "Jarir ibn 'Abdullah urinated, performed ablution and wiped over his Khuffs." It was said to him, "You do that and you have urinated?" He said, "Yes, I saw the Messenger of Allah, upon whom be peace, urinate and then do likewise." Said Ibrahim, "They were amazed at that hadith, because Jarir had embraced Islam after Surah al-Ma'idah was revealed (10 AH). One of its verses calls for washing one's feet. This hadith helps us understand the verse by confining it to one who is not wearing Khuffs. This constitutes a particular case, and the person who wears Khuffs can just wipe over them.

قال النووي: أجمع من يعتد به في الإجماع، على جواز المسح على الخفين، في السفر والحضر؛ سواء كان لحاجة
أو غيرها، حتى للمرأة الملازمة، والزَّمن الذي يمشي، وإنما أنكرته الشيعة والخوارج،
ولا يعتد بخلافهم،

Imam Nawawi (RA) states, "All those who qualify for ijma' (consensus) agree that it is allowed to wipe over the socks--during travelling or at home, if needed or not--even a woman who stays at home or a handicapped person who cannot walk can do so. The Shi'ah and Khawarij reject it, but their rejection is not valid.

وقال الحافظ ابن حجر في "الفتح": وقد صرح جمع من الحفاظ، بأن المسح على الخفين متواتر ،
وجمع بعضهم رواته فجاوزوا الثمانين، منهم العشرة. انتهى

Says Ibn Hajr in Fath al-Bari (RA) , "All of the preservers (of hadith) are of the opinion that wiping over the socks has come through a continuous transmission. Some have collected all of its narrations (from among the companions), and its number exceeds eighty. This includes hadith from the ten pepole who were promised Paradise."

25 Muslim.
26 Ahmed, Tirmidhi, Ibn Maja.

Note: There are conditions for the validity of Masah on Socks, for details please visit:
Masah on Socks

It is permissible to perform Masah on Non-Leather socks such as SealSkinz.
Masah on Seal Skin

The method of making Masah over Khuffain is to wet the fingers and wipe the top of the Khuffain.

المغيرة - رضي اللّه عنه - قال: رأيت رسول اللّه صلى الله عليه وسلم يمسح على ظاهر الخفين
رواه أحمد، وأبو داود، والترمذي وحسّنه

Said al-Mughirah (RA), "I saw the Messenger of Allah, upon whom be peace, wipe over the top of his socks." [27]

وعن علي - رضي اللّه عنه - قال: لو كان الدين بالرأي، لكان أسفل الخف أولى بالمسح من أعلاه،
لقد رأيت رسول اللّه صلى الله عليه وسلم يمسح على ظاهر خفيه رواه أبو داود، والدارقطني،
وإسناده حسن

'Ali (RA) observed, "If the religion was based on opinion, the bottom of the sock would take preference in being wiped to the top of the sock." [28]

Khuffain can be wiped over for a period of 24 hours for a Muqeem (Resident) and for a period of 72 hours for a Musaafir (traveler).

قال صفوان ابن عسّال _ رضي اللّه عنه _: أمرنا - يعني النبي صلى الله عليه وسلم - أن نمسح على الخفين، إذا نحن
أدخلناهما على طهر، ثلاثاً إذا سافرنا، ويوماً وليلة إذا أقمنا، ولا نخلعهما إلا من جنابة
رواه الشافعي، وأحمد، وابن خُزيمة، والترمذيّ، والنسائي وصححاه

Said Safwan ibn 'Assal (RA), "We were ordered (by the Prophet) to wipe over the socks if we were in a state of purity when we put them on, for three days if we were travellers, and for one day and night if we were residents. We did not remove them unless we were in post-sex impurity." [29]

وعن شرَيح بن هانئ - رضي اللّه عنه - قال: سألتُ عائشة عن المسح على الخفين ؟ فقالت: سل عليًّا؛ فإنه أعلم بهذا
مني، كان يسافر مع رسول اللّه صلى الله عليه وسلم. فسألته، فقال: قال رسول اللّه صلى الله عليه وسلم: " للمسافر
ثلاثة أيام ولياليهن، وللمقيم يوم وليلة
رواه أحمد، ومسلم، والترمذيّ، النسائي، وابن ماجه،

Shuraih ibn Hani (RA) said, "I asked 'Aishah (RA) about wiping over Khuffs and she answered, 'For the traveler, three days and three nights; for the resident, one day and night." [30]

قال البيهقي هو أصح ما روي في هذا الباب.

Of its authenticity, al-Baihaqi says, "This is the most authentic report on this topic."

Following dua may be recited while performing Wudhu for additional rewards

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27 Ahmed, Abu Dauwd, Tirmidhi who graded it as Hasan.
28 Abu Dawud and Darqutni with a sound chain of narrators.
29 Ash-Shafae, Ahmed, Ibn Khuzaima, Tirmidhi & Nasai who graded it as Sahih.
30 Ahmed, Muslim, Tirmidhi, Nasai & Ibn Majah.

اَللّٰهُمَّ اغفِرلِی ذَنبِی وَ وَسِّع لِی فِی دَارِی وَبَارِک لِی فِی رِزقِی

Transliteration: Allahummagh Firli Dhanbi Wa-Sa'li Fi Dari Wa-Barik Li Fi-Rizqi
Translation: "O Allah! Forgive my sins and give expansion (abundance) in my home and grant me blessings in my sustenance."

أبي موسى الأشعري _ رضي اللّه عنه _ قال: أتيت رسول اللّه صلى الله عليه وسلم بوضوء، فتوضأ، فسمعته يقول، يدعو: "اللهم اغْفر لي ذنبي، ووسِّع لي في داري، وبارك لي في رزقي ". فقلت: يا نبي اللّه، سمعتك تدعو بكذا وكذا ! قال: "وهل تركن من شيء؟
،رواه النسائي، وابن السنِّي، بإسناد صحيح

Abu Musa al-Ash'ari (RA) said, "I came to the Messenger of Allah with water. While he was performing ablution, I heard him supplicate, 'O Allah, forgive my sins. Make my residence spacious for me and bless me in my provisions.' I said, 'O Prophet of Allah, I heard you supplicating such and such.' He said, 'Did I leave anything out?" [31]

Following may be recited after performing Wudhu for additional rewards

اشْهَدُ انْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَه لَا شَرِيْكَ لَه، وَ اَشْهَدُ اَنَّ مُحَمَّدً عَبْدُه وَرَسُولُه

Transliteration: Ash-hadu an-La illaha ill Allahu, Wahdahu La Sharika lah, wa ash-Hadu anna Muhammadan 'abduhu wa Rasoolu
Translation: "There is none worthy of worship but Allah and I testify that Muhammed (صلى الله عليه وسلم) is Allah's worshipper and Messenger."

عمر -رضي اللّه عنه- قال: قال رسول اللّه صلى الله عليه وسلم: "ما منكم من أحد يتوضأ، فيسبغ الوضوء، ثم يقول: أشهد أن لا إله إلا اللّه وحده لا شريك له، وأشهد أن محمداً عبده ورسوله. إلا فتحت له أبواب الجنة الثمانية، يدخل من أيها شاء
،رواه مسلم

'Umar (RA) reported that the Prophet, upon whom be peace, said, "If one completes (and perfects) the ablution and then says, 'I testify that there is no god except Allah, the One Who has no partner, and that Muhammad is His slave and Messenger," the eight gates of paradise will be opened for him and he may enter any of them that he wishes." [Muslim]

اَللّٰهُمَّ اجعَلنِی مِنَ التَّوَّابِینَ وَاجعَلنِی مِنَ المُتَطَهِّرِینَ

Transliteration: Allahummaj Alni Minat Tawwabeen Waj Alni Minal MutaTahireen
Translation: "O Allah Make me of the repenters and make me of the purified."

حدثنا عبدة بن سليمان عن جويبر عن الضحاك قال : كان حذيفة إذا تطهر قال : أشهد أن لا إله إلا الله ، وأشهد أن محمدا عبده ورسوله ، اللهم اجعلني من التوابين واجعلني من المتطهرين
المصنف

Dhahaak (RA) said that when Hudaifa (RA) used to become Tahir (i.e. perform Wudhu) he used to testify that there is none worthy of worship except Allah (SWT) and Muhammed (Sallaho Alaihe WassallamO is His Servant & Messenger and then he used to say, "O Allah Make me of the repenters and make me of the purified." [32]

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31 Nasai, Ibn Sunni with an Authentic chain.
32 Musannaf IBn Abi Shaybah.

Compulsory actions of Wudhu (Faraidh)

1. Washing the full face from the forehead to the chin and from one earlobe to the other at least once
2. Washing both arms up to the elbows at least once
3. Doing Masah of at least ¼ of the head
4. Washing both feet up to the ankles at least once

Sunnah actions of Wudhu (Sunan)

1. Make intention at the beginning
2. Reciting of Bismillah
3. Washing the hands up to the wrists three times
4. Brushing the teeth with Miswak
5. Gargling three times
6. Passing water into the nostrils three times
7. Khilal of the Beard i.e. to pass wet fingers through the beard
8. Khilal of the fingers and toes
9. Washing each part at least three times
10. Masah of the whole head once
11. Masah of both ears once
12. Wudhu performed systematically (in order)
13. Wudhu performed continuously and parts washed one after another without pausing so no part dries up before the next is washed

Desirable actions of Wudhu (Mustahabaat)

1. To begin from the right
2. To make Masah of the nape
3. Not to take assistance from anyone
4. To face the Qiblah
5. To sit on a high and clean place

Undesirable actions of Wudhu (Makroohat)

1. To make Wudhu in a dirty place
2. To clean the nose with the right hand
3. To talk of worldly affairs
4. To perform Wudhu against the Sunnah

Nawaaqidh (Nullifiers) of Wudhu

1. Discharging of Urine, Stool or the coming out of anything from the Private Parts.
2. Discharging of Gases.
3. Vomiting mouthful.
4. To fall asleep lying down or by resting the body against something.
5. To faint due to some illness or any other reason.
6. Becoming Insane or going Mad.
7. Laughing loudly during Salâh (Prayers)
8. Flowing blood or matter from any part of the body.

Book Of Taharah - Tayammum

"Sunnah method and description of Wudhu, Tayamum and Ghusl"

(*Taken from the website http://www.central-mosque.com/*)

What is Tayammum ?

Tayammum literally means "Intending", but in Islamic Shariah the words refers to intending or looking to find soil to wipe one's hands and face so as to be prepared for Salâh and other acts requiring Wudhu or Ghusl

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَقْرَبُواْ ٱلصَّلَوٰةَ وَأَنتُمْ سُكَـٰرَىٰ حَتَّىٰ تَعْلَمُواْ مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِى سَبِيلٍ حَتَّىٰ تَغْتَسِلُواْ ۚ وَإِن كُنتُم مَّرْضَىٰٓ أَوْ عَلَىٰ سَفَرٍ أَوْ جَآءَ أَحَدٌ مِّنكُم مِّنَ ٱلْغَآئِطِ أَوْ لَـٰمَسْتُمُ ٱلنِّسَآءَ فَلَمْ تَجِدُواْ مَآءً فَتَيَمَّمُواْ صَعِيدًا طَيِّبًا فَٱمْسَحُواْ بِوُجُوهِكُمْ وَأَيْدِيكُمْ ۗ إِنَّ ٱللَّهَ كَانَ عَفُوًّا غَفُورًا

[4:43]O you who believe! Do not go near Salāh when you are intoxicated, until you know what you say, nor in a state of major impurity'. save when you are traversing a way until you take a bath. If you are sick, or in travel, or if one of you has come after relieving himself, or you have had contact with women, and you find no water, go for some clean dust and wipe your faces and hands (with it). Surely, Allah is Most-Pardoning, Most-Forgiving.

أبي أمامة - رضي اللّه عنه - أن رسول اللّه صلى الله عليه وسلم قال: " جعلت الأرض كلها لي، ولأمتي مسجداً وطهوراً، فأيما أدركت رجلاً من أمتي الصلاة، فعنده طهوره ". رواه أحمد

Abu Umamah (RA) related that the Messenger of Allah (صلى الله عليه وسلم) said, "All of the earth has been made for me and my nation a pure place of prayer. Whenever a person from my nation wants to pray, he has something with which to purify himself, that is, the earth." [33]

Tayammum is a special blessing of Allah (SWT) on the Ummah of the Messenger of Allah (صلى الله عليه وسلم).

فعن جابر - رضي اللّه عنه - أن رسول اللّه صلى الله عليه وسلم قال: " أُعطيت خمساً، لم يعطهن أحد قبلي؛ نُصرت بالرُّعب مسيرةَ شهر، وجعلت لي الأرض مسجداً وطهوراً، فأيما رجل من أمتي أدركته الصلاة، فليصلِّ، وأُحلت لي الغنائم، ولم تحل لأحد قبلي، وأعطيت الشفاعة، وكان النبي يبعث في قومه خاصة، وبعثت إلى الناس عامَّة ". رواه الشيخان

Narrated Jabir bin 'Abdullah (RA): Allah's Apostle (صلى الله عليه وسلم) said, "I have been given five things which were not given to any amongst the Prophets before me. These are:

i. Allah made me victorious by awe (by His frightening my enemies) for a distance of one month's journey.
ii. The earth has been made for me (and for my followers) a place for praying and a thing to perform Tayammum. Therefore my followers can pray wherever the time of a prayer is due.
iii. The booty has been made Halal (lawful) for me (and was not made so for anyone else).
iv. Every Prophet used to be sent to his nation exclusively but I have been sent 1o all mankind.
v. I have been given the right of intercession (on the Day of Resurrection.) [Agreed upon].

Tayammum is permitted in the following circumstances

1. When water is not available (*)

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33 Ahmed.

2. When one lacks the means to get the water
3. When there is a danger lurking between him/her and the water e.g. a beast or human
4. When one is a prisoner under harsh conditions
5. When the quantity of water is only sufficient to meet the basic necessities e.g. drinking, cooking, or water for the animal
6. When one is ill or feels that using water will aggravate the illness
7. When one is in a state of Janabah (sexual impurity) and fears that one will die from cold or become ill if Ghusl is made with water (provided that one has no means to heat the water or use public bathrooms). Tayammum is a substitute for Wudhu or Ghusl.

روت عائشة - رضي اللّه عنها - قالت: خرجنا مع النبي صلى الله عليه وسلم في بعض أسفاره، حتى إذا كنا بالبيدَاء، انقطع عقد لي، فأقام النبي صلى الله عليه وسلم على التماسه، وأقام الناس معه، وليسوا على ماء، وليس معهم ماء، فأتى الناس إلى أبي بكر - رضي اللّه عنه - فقالوا: ألا ترى إلى ما صنعت عائشة ؟ فجاء أبو بكر، والنبي صلى الله عليه وسلم على فخذي قد نام، فعاتبني، وقال ما شاء اللّه أن يقول، وجعل يطعن بيده خاصرتي، فما يمنعني من التحرك، إلا مكان النبي صلى الله عليه وسلم على فخذي، فنام، حتى أصبح على غير ماء، فأنزل اللّه تعالى آية التيمم: " فَتَيَمَّمُوا " [المائدة: 6]. قال أسيد بن الحُضَير: ما هي أول بركتكم يا آل أبي بكر. فقالت: فبعثنا البعير الذي كنت عليه، فوجدنا العقد تحته
رواه الجماعة، إلا الترمذي

Said 'Aishah, "We went out with the Messenger of Allah on one of his journeys until we reached Baida'. At this place, one of my bracelets broke and fell somewhere. The Messenger of Allah and others began to look for it. There was no water at that place, nor did anyone have any water with him. The people went to Abu Bakr and said, "Do you see what your daughter has done?" Abu Bakr came to me, while the Prophet was sleeping on my thigh. He blamed me and said to me whatever Allah willed him to say. He also poked me in my side. I could not move, for the Prophet, upon whom be peace, was sleeping on my lap. He slept until the morning without any water available. Then, Allah revealed the verse of tayammum. As-Sayyid ibn Huzhain said, 'That was not the first blessing from the family of Abu Bakr.' The camel that I was on got up and we found the necklace underneath it." [34]

عمران بن حُصين - رضي اللّه عنه - قال: كنا مع رسول اللّه صلى الله عليه وسلم في سفر، فصلى بالناس؛ فإذا هو برجل معتزل، فقال: "ما منعك أن تصلي ؟" قال: أصابتني جنابة، ولا ماء.
قال:عليك بالصعيد؛ فإنه يكفيك
رواه الشيخان،

Narrated 'Imran bin Husain Al-Khuza'i (RA): Allah's Apostle (صلى الله عليه وسلم) saw a person sitting aloof and not praying with the people. He (صلى الله عليه وسلم) asked him, "O so and so! What prevented you from offering the prayer with the people?" He replied, "O Allah's Apostle (صلى الله عليه وسلم)! I am Junub and there is no water." The Prophet said, "Perform Tayammum with clean earth and that will be sufficient for you." [35]

جابر - رضي اللّه عنه - قال: خرجنا في سفر، فأصاب رجلاً منا حجر، فشجه في رأسه، ثم احتلم، فسأل أصحابه: هل تجدون لي رخصة في التيمم ؟ فقالوا: ما نجد لك رخصة، وأنت تقدر على الماء. فاغتسل، فمات، فلما قدمنا على رسول اللّه صلى الله عليه وسلم، أخبر بذلك، فقال: " قتلوه، قتلهم اللّه، ألا سألوا إذا لم يعلموا ! فإنما شفاء العِيِّ السؤال ، إنما كان يكفيه أن يتيمم، ويعصر، أو يعصب على جرحه خرقة، ثم يمسح عليه، ويغسل سائر جسده."
رواه أبو داود، وابن ماجه، والدارقطني، وصححه ابن السّكن

Jabir (RA) said: We set out on a journey. One of our people was hurt by a stone which injured his head. He then had a wet dream. He asked his companions, “Do you find concession for me to do Tayammum?” They said, “We do not find any concession for you while you can use water.” He did Ghusl and died because of it. We then went to Rasul-ullah (صلى الله عليه وسلم) and the incident was reported to him. He (صلى الله عليه وسلم) said, “They killed him, may Allah (SWT) kill them. Why

34 Narrated by the group except Tirmidhi.
35 Agreed upon.

did they not ask about what they do not know? The cure for ignorance is to ask. It would have been enough for him to do Tayammum and wrap his wound, then to wipe it and wash the rest of the body.” [36]

عمرو بن العاص _ رضي اللّه عنه _ أنه لما بعث في غزوة ذات السلاسل، قال: احتلمت في ليلة شديدة البرودة، فأشفقت إن اغتسلت أن أهلك، ثم صليت بأصحابي صلاة الصبح، فلما قدمنا على رسول اللّه صلى الله عليه وسلم، ذكروا ذلك له، فقال: " يا عمرو، صليت بأصحابك، وأنت جنب؟ ". فقلت: ذكرت قول اللّه، عزّ وجل: " وَلاَ تَقْتُلُوا أَنفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيماً " [النساء: 39]. فتيممت، ثم صليت فضحك رسول اللّه، ولم يقل شيئا
رواه أحمد، وأبو داود، والحاكم، والدَّارقطني، وابن حبان، وعلقه البخاري .

Amr Ibn Al-Aas (RA) said: I had a wet dream on a cold night in the battle of Dhat Al-Salasil. I was afraid if I did Ghusl I would die, I therefore did Tayammum and led the Fajr Salâh with my companions. They mentioned this to the Messenger of Allah (صلى الله عليه وسلم) and He (صلى الله عليه وسلم) said, “Amr, you led your companions in Salâh while in the state of Janabah?” I informed him of the cause which impeded me from Ghusl and I said, “I heard Allah (SWT) say, “Do not kill yourself. Indeed, Allah has been Very-Merciful to you (4:29).” the Messenger of Allah (صلى الله عليه وسلم) just smiled and did not say anything. [37]

قال الإمام أحمد ـ رضي اللّه عنه: عدة من الصحابة تيمموا، وحبسوا الماء؛ لشفاههم.

Imam Ahmed (RA) says, “Many amongst the Sahaba (RA) did Tayammum and kept the water for drinking and there is no disagreement amongst scholars in this matter”. [38]

وعن علي ـ رضي اللّه عنه ـ أنه قال، في الرجل يكون في السفر، فتصيبه الجنابة، ومعه قليل من الماء، يخاف أن يعطش: يتيمم، ولا يغتسل. رواه الدارقطني

'Ali (RA) said that a man who is travelling and becomes unclean because of sex or a wet dream can perform tayammum if he fears he will go thirsty: "He should perform tayammum and not ghusl." [39]

If the water is available but there is danger to one’s life or property in getting to it or there is a danger that one will be separated from his companions, or that one will be ambushed by enemy while getting the water, or there is nothing to draw the water from the well then all of these conditions will make Tayammum permissible and there is no disagreement amongst scholars in this matter. [40]

Note: Scholars in the Hanafi Madhab have stipulated that the distance of water not being available is roughly 1 mile.

Pre – Requisites of Tayammum

1. Person considering Tayammum does not have to search for water if he/she does not think in all likelihood that there is no water in the vicinity. However if he/she does think that there is a likelihood that there water may be found then Tayammum will not be permissible (on account on lack of availability of water) until he/she has searched for it.

   Note: Scholars in the Hanafi Madhab have stipulated that the distance of water not being available is roughly 1 mile.

2. If a traveller forgets that he/she had water in their belongings and does Tayammum and performs Salâh then according to Imam Abu Haneefa (RA) and Imam Muhammad (RA) he/she does not need to repeat the Salâh but according to Imam Abu Yusuf (RA) Salâh needs to be repeated.

36 Abu Dawud, Ibn Majah, DarQutni and Ibn Sakin who authenticated it.
37 Ahmed, Abu Dawud, Hakim, Daraqutni, Ibn Hibban and Bukhari in Mu'allaq form.
38 Al-Mughni.
39 Darqutni.
40 Al-Mughni.

Note: Scholars in the Hanafi Madhab have stipulated that the distance of water not being available is roughly 1 mile.

3. Tayammum is only permitted with clean earth(*)

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا قُمۡتُمۡ إِلَى ٱلصَّلَوٰةِ فَٱغۡسِلُواْ وُجُوهَكُمۡ وَأَيۡدِيَكُمۡ إِلَى ٱلۡمَرَافِقِ وَٱمۡسَحُواْ بِرُءُوسِكُمۡ وَأَرۡجُلَكُمۡ إِلَى ٱلۡكَعۡبَيۡنِۚ وَإِن كُنتُمۡ جُنُبًا فَٱطَّهَّرُواْۚ وَإِن كُنتُم مَّرۡضَىٰٓ أَوۡ عَلَىٰ سَفَرٍ أَوۡ جَآءَ أَحَدٌ مِّنكُم مِّنَ ٱلۡغَآئِطِ أَوۡ لَـٰمَسۡتُمُ ٱلنِّسَآءَ فَلَمۡ تَجِدُواْ مَآءً فَتَيَمَّمُواْ صَعِيدًا طَيِّبًا فَٱمۡسَحُواْ بِوُجُوهِكُمۡ وَأَيۡدِيكُم مِّنۡهُۚ مَا يُرِيدُ ٱللَّهُ لِيَجۡعَلَ عَلَيۡكُم مِّنۡ حَرَجٍ وَلَـٰكِن يُرِيدُ لِيُطَهِّرَكُمۡ وَلِيُتِمَّ نِعۡمَتَهُۥ عَلَيۡكُمۡ لَعَلَّكُمۡ تَشۡكُرُونَ

[5:6] O you who believe, when you rise for Salāh, (prayer) wash your faces and your hands up to the elbows, and make MasH (wiping by hands) of your heads and (wash) your feet up to the ankles. If you are in a state of major impurity, cleanse yourselves well (by taking bath). If you are sick, or on a journey, or if one of you has come after relieving himself, or you have had sexual contact with women, and you find no water, then, go for some clean dust and wipe your faces and hands with it. Allah does not like to impose a problem on you; He, rather likes to cleanse you and to complete His favour upon you, so that you may be grateful.

Sa'id in this verse is understood to mean whatever covers the earth's surface and is of the same genus as dust, stone etc.

Note(*): Imam Abu Haneefa (RA) and Imam Muhammad (RA) allow Tayammum with dust (Turab), sand, pebbles, lime, Kohl antimony, arsenic and stone while Imam Abu Yusuf (RA) allows it with dust, earth and sand. A list of items on which Tayammum is permissible in the Hanafi Madhab is given in Ta'leemul-Haq as:

i. Clean Earth
ii. Sand
iii. Stone
iv. Limestone
v. Baked Earthen Pots (unglazed)
vi. Walls of mud, stone or brick
vii. Clay
viii. All items with think dust on them

How to make Tayammum

Bismillah should be recited and then Intention must be made before Tayammum e.g. "I am making Tayammum for Wudhu (or Ghusl)."

There is no disagreement amongst scholars on this matter.

حدثنا الحميدي عبد الله بن الزبير قال حدثنا سفيان قال حدثنا يحيى بن سعيد الأنصاري قال أخبرني محمد بن إبراهيم التيمي أنه سمع علقمة بن وقاص الليثي يقول سمعت عمر بن الخطاب رضي الله عنه على المنبر قال سمعت رسول الله صلى الله عليه وسلم يقول إنما الأعمال بالنيات وإنما لكل امرئ ما نوى فمن كانت هجرته إلى دنيا يصيبها أو إلى امرأة ينكحها فهجرته إلى ما هاجر إليه

Narrated 'Umar bin Al-Khattab (RA): Allah's Apostle (صلى الله عليه وسلم) said, "The reward of deeds depends upon the intention and every person will get the reward according to what he has intended. So whoever emigrated for Allah and His Apostle, then his emigration was for Allah and His Apostle. And whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for." [41]

41 Bukhari.

Note: Intention doesn't need to be uttered verbally or loudly, it is an action of the heart.

After intention,

Strike both hands on the clean earth, dust the hands, then blow the excess dirt off the hands and then rub the hands on the face completely (without leaving any space). Then strike both hands on the clean earth, dust the hands, then blow the excess dirt off the hands and then rub the right hand completely over the left hand including the elbow and then rub the left hand completely over the right hand including the elbow.

عمار - رضي اللّه عنه - قال: أجنبت، فلم أصب الماء، فتمعّكتُ في الصعيد، وصليت، فذكرت ذلك للنبي صلى الله عليه وسلم، فقال: " إنما كان يكفيك هكذا ". وضرب النبي صلى الله عليه وسلم بكفيه الأرض، ونفخ فيهما، ثم مسح بهما وجهه وكفيه. رواه الشيخان. وفي لفظ آخر: " إنما كان يكفيك أن تضرب بكفيك في التراب، ثم تنفخ فيهما، ثم تمسح بهما وجهك وكفيك إلى الرسغين
رواه الدارقطني

'Ammar related. He said, "We became sexually impure and had no water, so we rolled in the dirt and prayed. This was mentioned to the Prophet and he said, 'This would have been enough for you,' and he struck the earth with his hands, blew in them and then wiped his face and hands with them." [42] In another text he states, "It would have been enough for you to strike the ground with your hands, blow into them, then wipe your face and hands up to the elbows." [43]

Nullifiers of Tayammum

They are divided into two categories:

1. General: Everything which nullifies Wudhu will nullify Tayammum
2. Specific: Accessibility of water with ability to avail it while or before Salâh will nullify Tayammum; Person in this case must do Wudhu or if during Salâh break Salâh and do Wudhu and then resume Salâh

حدثنا أبو الوليد حدثنا سلم بن زرير سمعت أبا رجاء قال حدثنا عمران بن حصين
أنهم كانوا مع النبي صلى الله عليه وسلم في مسير فأدلجوا ليلتهم حتى إذا كان وجه الصبح عرسوا فغلبتهم أعينهم حتى ارتفعت الشمس فكان أول من استيقظ من منامه أبو بكر وكان لا يوقظ رسول الله صلى الله عليه وسلم من منامه حتى يستيقظ فاستيقظ عمر فقعد أبو بكر عند رأسه فجعل يكبر ويرفع صوته حتى استيقظ النبي صلى الله عليه وسلم فنزل وصلى بنا الغداة فاعتزل رجل من القوم لم يصل معنا فلما انصرف قال يا فلان ما يمنعك أن تصلي معنا قال أصابتني جنابة فأمره أن يتيمم بالصعيد ثم صلى وجعلني رسول الله صلى الله عليه وسلم في ركوب بين يديه وقد عطشنا عطشا شديدا فبينما نحن نسير إذا نحن بامرأة سادلة رجليها بين مزادتين فقلنا لها أين الماء فقالت إنه لا ماء فقلنا كم بين أهلك وبين الماء قالت يوم وليلة فقلنا انطلقي إلى رسول الله صلى الله عليه وسلم قالت وما رسول الله فلم نملكها من أمرها حتى استقبلنا بها النبي صلى الله عليه وسلم فحدثته بمثل الذي حدثتنا غير أنها حدثته أنها مؤتمة فأمر بمزادتيها فمسح في العزلاوين فشربنا عطاشا أربعين رجلا حتى روينا فملأنا كل قربة معنا وإداوة غير أنه لم نسق بعيرا وهي تكاد تنض من الملء ثم قال هاتوا ما عندكم فجمع لها من الكسر والتمر حتى أتت أهلها قالت لقيت أسحر الناس أو هو نبي كما زعموا فهدى الله ذاك الصرم بتلك المرأة فأسلمت وأسلموا

Narrated 'Imran (RA): Once we were travelling with the Prophet (صلى الله عليه وسلم) and we carried on travelling till the last part of the night and then we (halted at a place) and slept (deeply). There is nothing sweeter than sleep for a traveller in the

42 Agreed upon.
43 Darqutni.

last part of the night. So it was only the heat of the sun that made us to wake up and the first to wake up was so and so, then so and so and then so and so (the narrator 'Auf said that Abu Raja' had told him their names but he had forgotten them) and the fourth person to wake up was 'Umar bin Al-Khattab (RA). And whenever the Prophet (صلى الله عليه وسلم) used to sleep, nobody would wake up him till he himself used to get up as we did not know what was happening (being revealed) to him in his sleep. So, 'Umar (RA) got up and saw the condition of the people, and he was a strict man, so he said, "Allahu Akbar" and raised his voice with Takbir, and kept on saying loudly till the Prophet (صلى الله عليه وسلم) got up because of it. When he got up, the people informed him about what had happened to them. He (صلى الله عليه وسلم) said, "There is no harm (or it will not be harmful). Depart!" So they departed from that place, and after covering some distance the Prophet (صلى الله عليه وسلم) stopped and asked for some water to perform the ablution. So he performed the ablution and the call for the prayer was pronounced and he led the people in prayer. After he (صلى الله عليه وسلم) finished from the prayer, he saw a man sitting aloof who had not prayed with the people. He (صلى الله عليه وسلم) asked, "O so and so! What has prevented you from praying with us?" He replied, "I am Junub and there is no water. " The Prophet s(صلى الله عليه وسلم) aid, "Perform Tayammum with (clean) earth and that is sufficient for you."

Then the Prophet (صلى الله عليه وسلم) proceeded on and the people complained to him of thirst. Thereupon he got down and called a person (the narrator 'Auf added that Abu Raja' had named him but he had forgotten) and 'Ali (RA) , and ordered them to go and bring water. So they went in search of water and met a woman who was sitting on her camel between two bags of water. They asked, "Where can we find water?" She replied, "I was there (at the place of water) this hour yesterday and my people are behind me." They requested her to accompany them. She asked, "Where?" They said, "To Allah's Apostle (صلى الله عليه وسلم)." She said, "Do you mean the man who is called the Sabi, (with a new religion)?" They replied, "Yes, the same person. So come along." They brought her to the Prophet (صلى الله عليه وسلم) and narrated the whole story. He (صلى الله عليه وسلم) said, "Help her to dismount." The Prophet (صلى الله عليه وسلم) asked for a pot, then he (صلى الله عليه وسلم) opened the mouths of the bags and poured some water into the pot. Then he (صلى الله عليه وسلم) closed the big openings of the bags and opened the small ones and the people were called upon to drink and water their animals. So they all watered their animals and they (too) all quenched their thirst and also gave water to others and last of all the Prophet (صلى الله عليه وسلم) gave a pot full of water to the person who was Junub and told him to pour it over his body. The woman was standing and watching all that which they were doing with her water. By Allah, when her water bags were returned the looked like as if they were more full (of water) than they had been before (Miracle of Allah's Apostle) Then the Prophet (صلى الله عليه وسلم) ordered us to collect something for her; so dates, flour and Sawiq were collected which amounted to a good meal that was put in a piece of cloth. She was helped to ride on her camel and that cloth full of food-stuff was also placed in front of her and then the Prophet (صلى الله عليه وسلم) said to her, "We have not taken your water but Allah has given water to us." She returned home late. Her relatives asked her: "O so and so what has delayed you?" She said, "A strange thing! Two men met me and took me to the man who is called the Sabi' and he did such and such a thing. By Allah, he is either the greatest magician between this and this (gesturing with her index and middle fingers raising them towards the sky indicating the heaven and the earth) or he is Allah's true Apostle."

Afterwards the Muslims used to attack the pagans around her abode but never touched her village. One day she said to her people, "I think that these people leave you purposely. Have you got any inclination to Islam?" They obeyed her and all of them embraced Islam.

Abu 'Abdultah said: The word Saba'a means "The one who has deserted his old religion and embraced a new religion." Abul 'Ailya said, "The Sabis are a sect of people of the Scripture who recite the Book of Psalms.". [44]

فعن أبي سعيد الخدري - رضي اللّه عنه - قال: خرج رجلان في سفر، فحضرت الصلاة، وليس معهما ماء، فتيمما صعيداً طيباً، فصليا، ثم وجد الماء في الوقت، فأعاد أحدهما الوضوء والصلاة، ولم يعد الآخر، ثم أتيا رسول اللّه صلى الله عليه وسلم، فذكرا له ذلك، فقال للذي لم يعد: " أصبتَ السنة، وأجزأتك صلاتك.
وقال للذي توضأ، وأعاد: "لك الأجر مرتين .
رواه أبو داود، والنسائي.

Abu Said Al-Khudri (RA) said that two men went out for a journey. The time for Salâh came and as they had no water, they did Tayammum with pure earth and did Salâh, then they found water during the time for the same Salâh and one of them repeated the Salâh while the other didn't. When they joined the Messenger of Allah (صلى الله عليه وسلم) , they mentioned this to him and he (صلى الله عليه وسلم) said to the one who did not repeat his Salâh, "You have acted according to Sunnah and your

44 Bukhari.

Salâh is sufficient for you" and he (صلى الله عليه وسلم) said to the other, "You will get double the reward". [45]

Compulsory actions of Tayammum (Faraidh)

1. Making intention
2. Rub both hands on the face after striking them on the earth
3. Rub both hands on the arms up to the elbow after striking them on the earth
4. Permissible items for Tayammum:

Clean (Taahir) earth

1. Sand
2. Stone
3. Limestone
4. Baked earthen pots (unglazed)
5. Walls of mud, stone or brick
6. Clay
7. All items with thick layer of dust on them

Impermissible items for Tayammum

1. Wood
2. Metal
3. Glass
4. Food items
5. All items which burn and turn into ash, rot or melt

45 Abu Dawud.

Book Of Taharah - Ghusl

"Sunnah method and description of Wudhu, Tayamum and Ghusl"

(*Taken from the website http://www.central-mosque.com/*)

Conditions that make Ghusl Obligatory

Maniy - refers to male sperm and female sexual fluid which comes with an orgasm.
Madhy - refers to fluid which exits when aroused.
Wady - thick white fluid which exits after urinating or carrying something heavy. (Only present in men.)

1. Sperm or Female ejaculate that leaves its place of origin with desire,whether actual or effective (such as in sleep), even if it exits the body without desire, even if without sexual intercourse.
2. The head of the penis entering either private part of a living human being who is fit for sexual intercourse, even without any release of sexual fluids.
3. When a woman comes out of her regular menstrual cycle.
4. When the normal flow of blood ceases from the womb after giving birth.

Refer AskImam.org Fatwa or Sunnipath Answers for more info

A few Hadiths concerning the conditions that make Ghusl obligatory

حدثنا عبد الله بن يوسف قال أخبرنا مالك عن هشام بن عروة عن أبيه عن زينب بنت أبي سلمة عن أم سلمة أم المؤمنين أنها قالت
جاءت أم سليم امرأة أبي طلحة إلى رسول الله صلى الله عليه وسلم فقالت يا رسول الله إن الله لا يستحيي من الحق هل على المرأة من غسل إذا هي احتلمت فقال رسول الله صلى الله عليه وسلم نعم إذا رأت الماء

Narrated Um-Salama (RA) (the mother of the believers) Um Sulaim (RA) , the wife of Abu Talha (RA) , came to Allah's Apostle (صلى الله عليه وسلم) and said, "O Allah's Apostle (صلى الله عليه وسلم)! Verily Allah is not shy of (telling you) the truth. Is it necessary for a woman to take a bath after she has a wet dream (nocturnal sexual discharge)?" Allah's Apostle (صلى الله عليه وسلم) replied, "Yes, if she notices a discharge." [46]

و حدثني عن مالك عن يحيى بن سعيد عن سعيد بن المسيب أن أبا موسى الأشعري أتى عائشة زوج النبي صلى الله عليه وسلم
فقال لها لقد شق علي اختلاف أصحاب النبي صلى الله عليه وسلم في أمر إني لأعظم أن أستقبلك به فقالت ما هو ما كنت سائلا عنه أمك فسلني عنه فقال الرجل يصيب أهله ثم يكسل ولا ينزل فقالت إذا جاوز الختان الختان فقد وجب الغسل
فقال أبو موسى الأشعري لا أسأل عن هذا أحدا بعدك أبدا

Yahya (RA) related to me from Malik (RA) from Yahya ibn Said (RA) from Said ibn al-Musayyab (RA) that Abu Musa al-Ashari (RA) came to A'isha (RA), the wife of the Prophet (Sallallahu Alaihi Wasallam) and said to her, "The disagreement of the companions in a matter which I hate to bring before you has distressed me." She (RA) said, "What is that? You did not ask your mother about it, so ask me." He (RA) said, "A man penetrates his wife, but becomes listless and does not ejaculate. "She (RA) said, "When the circumcised part passes the circumcised part ghusl is obligatory." Abu Musa (RA) added, "I shall never ask anyone about this after you." [47]

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46 Bukhari.
47 Muwatta Imam Malik.

وَيَسْـَٔلُونَكَ عَنِ ٱلْمَحِيضِ ۖ قُلْ هُوَ أَذًى فَٱعْتَزِلُوا۟ ٱلنِّسَآءَ فِى ٱلْمَحِيضِ ۖ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ ۖ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ ٱللَّهُ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلتَّوَّٰبِينَ وَيُحِبُّ ٱلْمُتَطَهِّرِين

[2:222] They ask you about menstruation. Say: —It is an impurity. So, keep away from women during menstruation; and do not have intimacy with them until they are cleansed. But when they are cleansed, then go to them from where Allah has commanded you. Surely Allah loves those who are most repenting, and loves those who keep themselves pure.

وَإِن كُنتُمْ جُنُبًا فَٱطَّهَّرُوا۟ ۚ

[5:6] …If you are in a state of major impurity, cleanse yourselves well (by taking bath)…

Conditions that do not make Ghusl obligatory

1. If Al-Mani (fluid) is discharged without desire due to a medical condition, or carrying a heavy load or cold.

2. When prostatic fluid comes out .

A few Hadiths concerning the conditions that do not make Ghusl obligatory

حدثنا عبد الله بن مسلمة عن مالك عن أبي النضر عن سليمان بن يسار عن المقداد بن الأسود أن علي بن أبي طالب رضي الله عنه أمره أن يسأل له رسول الله صلى الله عليه وسلم عن الرجل إذا دنا من أهله فخرج منه المذي ماذا عليه فإن عندي ابنته وأنا أستحيي أن أسأله قال المقداد فسألت رسول الله صلى الله عليه وسلم عن ذلك فقال إذا وجد أحدكم ذلك فلينضح فرجه وليتوضأ وضوءه للصلاة

Narrated Al-Miqdad ibn al-Aswad (RA): Ali ibn AbuTalib (RA) commanded him to ask the Apostle of Allah (Sallallahu Alaihi Wasallam) what a man should do when he wants to have intercourse with his wife and the prostatic fluid comes out (at this moment). (He said): I am ashamed of consulting him because of the position of his daughter. Al-Miqdad said: I asked the Apostle of Allah (Sallallahu Alaihi Wasallam) about it. He said: When any of you finds, he should wash his private part, and perform ablution as he does for prayer. [48]

قال مجاهد: بينا نحن - أصحاب ابن عباس - حلَقٌ في المسجد؛ طاووس، وسعيد ابن جبير، وعكّرمة، وابن عباس قائم يصلي، إذ وقف علينا رجل، فقال: هل من مفْت؟ فقلنا: سل. فقال: إني كلما بُلت، تبعه الماء الدافق ؟ قلنا: الذي يكون منه الولد ؟ قال نعم. قلنا: عليك الغسل. قال: فولّى الرجل، وهو يرَجِّع، قال: وَعجَّل ابن عباس في صلاته، ثم قال لعكرمة:عليَّ بالرجل. وأقبل علينا، فقال:أرأيتم ما أفتيتم به هذا الرجل عن كتاب اللّه ؟ قلنا: لا. قال: فعن رسول اللّه ؟ قلنا: لا. قال: فعن أصحاب رسول اللّه صلى الله عليه وسلم؟ قلنا: لا. قال: فعمّه ؟ قلنا: عن رأينا. قال: فلذلك قال رسول اللّه صلى الله عليه وسلم: " فقيه واحد، أشد على الشيطان من ألف عابد ". قال: وجاء الرجلُ، فأقبل عليه ابن عباس، فقال: أرأيت إذا كان ذلك منك، أتجد شهوة في قُبلك ؟ قال: لا. قال: فهل تجدُ خدَراً في جسدك ؟ قال: لا. قال: إنما هذه إبردة، يجزيك منها الوضوء.

Said Mujahid, "We were in a meeting in the mosque with the companions of Ibn 'Abbas (Tawus, Sa'eed ibn Jubair and 'Ikrimah). When he stood to pray, a man came in and said, 'Is there one who can give a legal verdict?' We said, 'Ask your question.' He said, 'Whenever I urinate, a liquid always follows it.' We asked, 'Is it the type of liquid that gives birth to children?' He said, 'Yes.' We said, 'Then you have to perform ghusl.' The man went away. Ibn 'Abbas hurried to finish his prayer, after which he told 'Ikrimah to bring the man back. He turned to us and said, 'Is your verdict found in the Book of Allah?' We said, 'No.' He asked, 'Is it based on the sayings of the Prophet, upon whom be peace?' We said, 'No.' 'Then from what?' We said, 'From our opinion.' He said, 'That is why the Messenger of Allah said that one learned man is more difficult for Satan than a thousand worshippers.' The man came and faced Ibn 'Abbas, who said to him, 'When that happens, is it

48 Abu Dawud.

owing to any stimulation?' He answered, 'No.' Ibn 'Abbas asked, 'Do you feel any numbness in your body?' He answered, 'No.' Said Ibn 'Abbas, 'That is from the cold. Ablution is sufficient.'" [49]

Ghusl (complete bath) is Sunnah and/or recommended in the following occasions:

1. On Fridays.
2. On Eid days.
3. After giving Ghusl to a bier.
4. Before putting on the Ihram.
5. Before entering Makkah.
6. Before entering Madina.
7. Before commencing the stay of Arafah (during Hajj).

A few Hadiths concerning the Ghusl as sunnah:

حدثنا آدم قال حدثنا ابن أبي ذئب عن سعيد المقبري قال أخبرني أبي عن ابن وديعة عن سلمان الفارسي قال

قال النبي صلى الله عليه وسلم لا يغتسل رجل يوم الجمعة ويتطهر ما استطاع من طهر ويدهن من دهنه أو يمس من طيب بيته ثم يخرج فلا يفرق بين اثنين ثم يصلي ما كتب له ثم ينصت إذا تكلم الإمام إلا غفر له ما بينه وبين الجمعة الأخرى

Narrated Salman Al-Farsi (RA): Allah's Apostle (Sallallahu Alaihi Wasallam) said, "Anyone who takes a bath on Friday and cleans himself as much as he can and puts oil (on his hair) or scents himself; and then proceeds for the prayer and does not force his way between two persons (assembled in the mosque for the Friday prayer), and prays as much as is written for him and remains quiet when the Imam delivers the Khutba, all his sins in between the present and the last Friday will be forgiven." [50]

استحب العلماء الغسل للعيدين، ولم يأت في ذلك حديث صحيح، قال في " البدر المنير ": أحاديث غسل العيدين ضعيفة، وفيها آثار عن الصحابة جيدة

Scholars also encourage Muslims to perform ghusl for the 'id prayers, even though there is no authentic hadith to support this opinion. The hadith concerning performing ghusl for the 'ids are weak. But there do exist good reports from the companions (on this point). [51]

أبي هريرة - رضي اللّه عنه - أن النبيّ صلى الله عليه وسلم قال: " من غسل ميتاً، فليغتسل، ومن حمله، فليتوضأ
الحافظ ابن حجر قال في حديثنا هذا: قد حسنه الترمذيُّ، وصححه ابن حبان

Abu Hurariah (RA) reported that the Prophet (صلى الله عليه وسلم) said, "Whoever has washed a corpse must perform ghusl, and whoever carried him must perform ablution." [52]

Al-Hafidh Ibn Hajr (RA) quotes Tirmidhi & Ibn Hibban: "Tirmidhi called it Hasan and Ibn Hibban called it sahih".

زيد بن ثابت، أنه رأى رسول اللّه صلى الله عليه وسلم تجرَّد لإهلاله، واغتسل . رواه الدارقطنيُّ، والبيهقي، والترمذيُّ، وحسّنه، وضعفه العُقيلي

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49 Tirmidhi.
50 Bukhari.
51AlBadrul Muneer, Nailul Awtar.
52 Ahmed, Abu Dawud, Tirmidhi and others.

Zaid ibn Thabit (RA) related that he saw the Messenger of Allah (Sallallahu Alaihi Wasallam), when he intended to perform the hajj, perform ghusl. [53]

روى عن نافع أن بن عمر كان لا يقدم مكة إلا بات بذي طوى ، حتى يصبح ويغتسل ، ثم يدخل مكة نهارا ، ويذكر عن النبي صلى الله عليه وسلم أنه فعله . رواه البخاري ومسلم.

Nafi' (RA) reported that Ibn Umar (RA) did not enter Mecca without spending the night at Dhi Tawu until it was dawn, when he took a bath, and then entered Mecca in the morning, and made a mention that Allah's Apostle (Sallallahu Alaihi Wasallam) did that. [54]

و حدثني عن مالك عن نافع أن عبد الله بن عمر
كان يغتسل لإحرامه قبل أن يحرم ولدخوله مكة ولوقوفه عشية عرفة

Nafi' (RA)) reported that 'Abdullah ibn Umar (RA) used to do ghusl for ihram before he entered ihram, and for entering Makka, and for standing on the afternoon of 'Arafa. [55]

http://www.saaid.net/book/8/1668.zip

...ويغتسل قبل الدخول وبعده إن أمكنه...

Imam Abdur-Rahman Al-Jazairi (RA) in his book, Fiqh on the Four Madhabs (Kitabul-Fiqh Ala Mazahibul-Arbah), mentions that to perform Ghusl before entering Madina Shareef and after existing is part of the Aadab (etiquettes) of making Ziyarah to the blessed grave of Prophet Muhammad (صلى الله عليه وسلم).

How to do Ghusl

Make the intention for Ghusl, “I am intending to purify myself”.

حدثنا الحميدي عبد الله بن الزبير قال حدثنا سفيان قال حدثنا يحيى بن سعيد الأنصاري قال أخبرني محمد بن إبراهيم التيمي أنه سمع علقمة بن وقاص الليثي يقول سمعت عمر بن الخطاب رضي الله عنه على المنبر قال سمعت رسول الله صلى الله عليه وسلم يقول إنما الأعمال بالنيات وإنما لكل امرئ ما نوى فمن كانت هجرته إلى دنيا يصيبها أو إلى امرأة ينكحها فهجرته إلى ما هاجر إليه

Narrated 'Umar bin Al-Khattab (RA): Allah's Apostle (صلى الله عليه وسلم) said, "The reward of deeds depends upon the intention and every person will get the reward according to what he has intended. So whoever emigrated for Allah and His Apostle, then his emigration was for Allah and His Apostle. And whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for." [56]

Note: Intention doesn’t need to be uttered verbally or loudly, it is an action of the heart.

Wash your hands up to the wrists.

حدثنا عبد الله بن يوسف قال أخبرنا مالك عن هشام بن عروة عن أبيه عن عائشة زوج النبي صلى الله عليه وسلم

53 Darqutni, Baihaqi, Tirmidhi who classed it as Hasan but Al-Usaili regarded it as weak.
54 Agreed upon.
55 Muwatta Imam Malik.
56 Bukhari.

أن النبي صلى الله عليه وسلم كان إذا اغتسل من الجنابة بدأ فغسل يديه ثم يتوضأ كما يتوضأ للصلاة ثم يدخل أصابعه في الماء فيخلل بها أصول شعره ثم يصب على رأسه ثلاث غرف بيديه ثم يفيض الماء على جلده كله

Narrated 'Aisha(RA): Whenever the Prophet (صلى الله عليه وسلم) took a bath after Janaba he started by washing his hands and then performed ablution like that for the prayer. After that he would put his fingers in water and move the roots of his hair with them, and then pour three handfuls of water over his head and then pour water all over his body. [57]

Wash all the impurities from your private parts.

حدثنا محمد بن يوسف قال حدثنا سفيان عن الأعمش عن سالم بن أبي الجعد عن كريب عن ابن عباس عن ميمونة زوج النبي صلى الله عليه وسلم قالت
توضأ رسول الله صلى الله عليه وسلم وضوءه للصلاة غير رجليه وغسل فرجه وما أصابه من الأذى ثم أفاض عليه الماء ثم نحى رجليه فغسلهما هذه غسله من الجنابة

Narrated Maimuna (RA): (the wife of the Prophet) Allah's Apostle (صلى الله عليه وسلم) performed ablution like that for the prayer but did not wash his feet. He washed off the discharge from his private parts and then poured water over his body. He withdrew his feet from that place (the place where he took the bath) and then washed them. And that was his way of taking the bath of Janaba. [58]

Wudhu should now be performed.

أبيه عن عائشة زوج النبي صلى الله عليه وسلم حدثنا عبد الله بن يوسف قال أخبرنا مالك
عن هشام بن عروة عن
شعره ثم يصب على رأسه ثلاث غرف بيديه ثم فغسل يديه ثم يتوضأ كما يتوضأ للصلاة ثم يدخل أصابعه في
الماء فيخلل بها أصول أن النبي صلى الله عليه وسلم كان إذا اغتسل من الجنابة بدأ يفيض الماء على جلده كله

Narrated 'Aisha(RA): Whenever the Prophet (صلى الله عليه وسلم) took a bath after Janaba he started by washing his hands and then performed ablution like that for the prayer. After that he would put his fingers in water and move the roots of his hair with them, and then pour three handfuls of water over his head and then pour water all over his body. [59]

Note: If the surface where the person is standing is clean then feet can be washed at the same time. [60]

You should now rub water through your hair three times, letting the water penetrate down to the roots of the hair.

حدثنا عبد الله بن يوسف قال أخبرنا مالك عن هشام بن عروة عن أبيه عن عائشة زوج النبي صلى الله عليه وسلم
أن النبي صلى الله عليه وسلم كان إذا اغتسل من الجنابة بدأ فغسل يديه ثم يتوضأ كما يتوضأ للصلاة ثم يدخل أصابعه في الماء فيخلل بها أصول شعره ثم يصب على رأسه ثلاث غرف بيديه ثم يفيض الماء على جلده كله

Narrated 'Aisha(RA): Whenever the Prophet (صلى الله عليه وسلم) took a bath after Janaba he started by washing his hands and then performed ablution like that for the prayer. After that he would put his fingers in water and move the roots of his hair with them, and then pour three handfuls of water over his head and then pour water all over his body. [61]

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57 Bukhari.
58 Bukhari.
59 Bukhari.
60 See Hadeeth narrated by Maumuna (RA) earlier.
61 Bukhari.

You should now pour water over the head and the rest of the body three times starting from the right side.

حدثنا عبد الله بن يوسف قال أخبرنا مالك عن هشام بن عروة عن أبيه عن عائشة زوج النبي صلى الله عليه وسلم
أن النبي صلى الله عليه وسلم كان إذا اغتسل من الجنابة بدأ فغسل يديه ثم يتوضأ كما يتوضأ للصلاة ثم يدخل أصابعه في الماء فيخلل بها أصول شعره ثم يصب على رأسه ثلاث غرف بيديه ثم يفيض الماء على جلده كله

Narrated 'Aisha(RA): Whenever the Prophet (صلى الله عليه وسلم) took a bath after Janaba he started by washing his hands and then performed ablution like that for the prayer. After that he would put his fingers in water and move the roots of his hair with them, and then pour three handfuls of water over his head and then pour water all over his body. [62]

No area of the body (even equal to a hair) should be left dry during Ghusl. If the hair of a woman is plaited then it is not a required to open the plait (loosening would be sufficient) provided that water reaches the base of each and every hair and nothing is left dry.

وَإِن كُنتُمۡ جُنُبًا فَٱطَّهَّرُواْۚ

[5:6] …If you are in a state of major impurity, cleanse yourselves well (by taking bath)…

Note: Scholars have stated that the obligation of ensuring that all parts of the body are thoroughly washed is established from this verse.

وعن عُبيد بن عمير - رضي الله عنه - قال: بلغ عائشة - رضي الله عنها - أن عبد الله بن عمر يأمر النساء إذا اغتسلن، أن ينقضن رءوسهن، فقالت: يا عجباً لابن عمر، يأمر النساء إذا اغتسلن بنقض رءوسهن، أفلا يأمرهن أن يحلقن رءوسهن؛ لقد كنت أغتسل أنا ورسولُ اللّه صلى الله عليه وسلم من إناء واحد، وما أزيد على أن أفرغ على رأسي ثلاث إفراغات
رواه أحمد، ومسلم.

'Ubaid ibn 'Umair (RA) reported that 'Aishah (RA) discovered that 'Abdullah ibn 'Amr (RA) was ordering the women to undo their plaits of hair (for ghusl). She (RA) observed, "It is amazing that Ibn 'Amr (RA) orders the woment to undo the plaits of hair for ghusl. Why doesn't he just order them to shave their heads? I and the Messenger of Allah (صلى الله عليه وسلم) used to bathe from one vessel, and all I did was pour three handfuls of water over my head." [63]

It is not necessary to do Wudhu afer Ghusl.

حدثنا إسماعيل بن موسى قال حدثنا شريك عن أبي إسحاق عن الأسود عن عائشة أن النبي صلى الله عليه وسلم كان لا يتوضأ بعد الغسل قال أبو عيسى هذا حديث حسن صحيح

Narrated Aisha, Ummul Mu'minin (RA) that the Apostle of Allah (صلى الله عليه وسلم) did not perform Wudhu after taking a bath (Ghusl). [64]

Compulsory actions of Ghusl (Faraidh):

1. To gargle the mouth
2. To clean the nostrils up to the soft part of the nose
3. To pour water over the entire body

62 Bukhari..
63 Ahmed, Muslim.
64 Abu Isa (Imam Tirmidhi) has declared this Hadeeth to be Hasan Sahih.

Sunnah actions of Ghusl:

1. Make the intention for Ghusl, “I am performing Ghusl for Allah (SWT)”.
2. Recite بسم الله الرحمن الرحيم
3. To wash hands up to the wrists
4. To wash off all the impurities
5. To wash the private parts even if there are no impurities on them
6. Thereafter to perform Wudhu
7. Thereafter to let water flow on the entire body three times
8. When pouring water, start from the head, then the right and then the left side
9. To rub the body
10. Not to allow washed parts to get dry before making Ghusl

Detailed Account Of Prayer (Hanafi Madhab)

"Salâh according to the Quran and Hadith"

(*Taken from the book ' Salâh of a Believer in the Quran and Sunnah of Shaykh Abu Yusuf Riyadh ul Haq, with some additions*)

Prerequisites of a Salâh

There is no Salâh before its time, and it must be ensured that the time for Salâh has actually started

It is stated in Qur'an, "Once you have finished your Salâh, then, remember Allah while standing, sitting and reclining. As soon as you are secure, perform Salâh as due. Surely, Salâh is an obligation on the believers that is tied up with time." [65]

There is no Salâh without being in the state of Wudhu

It is stated in Qur'an, "O you who believe, when you rise for Salâh, (prayer) wash your faces and your hands up to the elbows, and make MasH (wiping by hands) of your heads and (wash) your feet up to the ankles. If you are in a state of major impurity, cleanse yourselves well (by taking bath). If you are sick, or on a journey, or if one of you has come after relieving himself, or you have had sexual contact with women, and you find no water, then, go for some clean dust and wipe your faces and hands with it. Allah does not like to impose a problem on you; He, rather likes to cleanse you and to complete His favour upon you, so that you may be grateful." [66]

Hammam b. Munabbih (RA) who is the brother of Wahb b. Munabbih. (RA) said, This is
what has been transmitted to us by Abu Huraira (RA) from Muhammad, the Messenger of Allah (صلى الله عليه وسلم) and then narrated a hadith out of them and observed that the Messenger of Allah (صلى الله عليه وسلم) said, "The prayer of none amongst you would be accepted in a state of impurity till he performs ablution." [67]

Body, clothes and location of prayer must be Taahir (free from impurities)

It is stated in Qur'an, "and purify your clothes," [68]

Jabir Ibn Samra (RA) narrates, "a man asked Rasulullah (صلى الله عليه وسلم), "Should I pray in the same clothes in which I went (cohabited) to my wife in?" He (ﷺ) replied, "Yes unless you find some impurity on it which should clean and purify"." [69]

Awrah of a man must be covered and the Awrah of a man is from the belly-button to the knees

It is related from Ibn 'Abbas (RA), Jarhad (RA) and Muhammad ibn Jahsh (RA) from the Prophet (صلى الله عليه وسلم),"The thigh is one of the private parts."

Anas (RA) said, "The Prophet (صلى الله عليه وسلم), uncovered his thigh."
The hadith of Anas (RA) is stronger, but the hadith of Jarhad is more complete in order to resolve the disagreement of the scholars.

Abu Musa (RA) said, "The Prophet (صلى الله عليه وسلم) covered his knees when 'Uthman (RA) entered."
Zayd ibn Thabit (RA) said, "Allah sent down revelation on His Messenger (صلى الله عليه وسلم) while his thigh was resting on

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65 Qur'an (4:103).
66 Qur'an (5:6).
67 Sahih Muslim
68 Qur'an (74:4).
69 Ahmed.

my thigh and it became so heavy that I was afraid that it would bruise my thigh." [70]

It is Sunnah for men to cover their head while praying Salâh

- Mufti Taqi Usmani -

“Covering one's head during Salâh is a sunnah and one should act upon it to the best possible extent, however, it is not a mandatory condition for the validity of Salâh therefore, the obligation is discharged without it, though devoid of the blessings of sunnah. We should try our best to make our Salâh as close to the sunnah as possible. Even a slight carelessness may deprive us from the barakah and reward which every sunnah of the Holy Prophet (صلى الله عليه وسلم) may bring to his true follower. Therefore, we should not take this matter lightly.”

- Mufti Muhammad Ibn Adam Al-kawthari -

In the Name of Allah, Most Compassionate, Most Merciful,

Wearing a hat (Qalansuwa in Arabic) is the Sunnah of our blessed Messenger of Allah (صلى الله عليه وسلم), Sahaba (Allah be pleased with them all) and the great scholars and pious predecessors of this Ummah.

There are many evidences which support this. Just to mention a few:

1) Abdullah Ibn Umar (Allah be pleased with him) narrates, “The Messenger of Allah (صلى الله عليه وسلم) used to wear a white hat.” [71]

2) Hasan al-Basri (Allah be pleased with him) says: “The people (Sahaba-Allah be pleased with them all) used to perform Sajdah (prostration) upon their turbans and hats.” [72]

3) Rukanah (Allah be pleased with him) says, “I heard the Messenger of Allah (صلى الله عليه وسلم) say: “The difference between us and the polytheists is, wearing the turban over the hat.”” [73]

4) In the ‘Musannaf’ of Ibn Abi Shaybah, the wearing of a hat is reported from Ali ibn al-Husain, Abdullah ibn Zubair, Dahhak and Abu Musa (Allah be pleased with them all).

It is clear from the above that wearing a hat is a Sunnah. It has been the practise of the Ummah throughout history, and has become one of the symbols of Islam.

The great Hanafi jurist, Mullah Ali al-Qari (Allah have mercy on him) states that the wearing of the hat has become one of the salient symbols of Islam. [74]

Due to the above, the scholars mention that even though, not wearing a hat can not be classed as unlawful (haram), as it is a Sunnah, but due to the fact that it has become one of the signs of Islam, it is generally undesirable to keep the head exposed. One should try to keep the head covered whenever reasonably possible.

And Allah knows best.

Few Sahih Hadeeth On Covering The Head With A Kufi (cap) Or Imaamah (Turban) Being Sunnah

Sahih Al-Bukhari Volume #1 pg#536:
Ibn Abbas (RadhiAllaahu Ánhu) reports, “Rasulullaah (ﷺ) addresses the Sahâbah while wearing a black turban.” [75]

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70 Sahih Bukhari.
71 Recorded by Tabrani.
72 Sahih al-Bukhari, 1/151.
73 Sunan Abu Dawud, 4075 & Sunan Tirmizi, 3919.
74 Mirqat al-Masabih, vol.8 pg.246.
75 Sahih Al-Bukhari Vol 1- pg 536.

Ibn Umar (RadhiAllaahu Ánhu) narrates, “Rasulullaah (ﷺ) used to wear a white cap (kufi). [76]

Roknah (Radhiallaahu Ánhu) reports, “Rasulullaah (ﷺ) said "The distinction between us and the polytheists is the turbans over our caps.” [77]

Also quoted by Al-Tabrizi in his Mishkat Al-Masabih and this clears up the false notion that this was just the way of the Arabs and not a particular practice of Rasulullaah (ﷺ) and this shows us that we should wear caps under our Imaamah's to differentiate from the Sikhs and other Kuffaar who wear turbans but without caps under them.

Understanding Of Sahabah (RAA) In Following Rasulullaah (ﷺ) In Wearing Turbans And Kufis (Caps)

It is mentioned that Anas Bin Malik (RadhiAllaahu Ánhu) used to wear a kufi (cap). [78]

Umm Qays bint Mihsan narrated: Hilal ibn Yasaf said: I came to ar-Raqqah (a place in Syria). One of my companions said to me: Do you want to see any of the Companions of the Prophet (صلى الله عليه وسلم)? I said: A good opportunity. So we went to Wabisah. I said to my friend: Let us first see his mode of living. He had a cap (kufi). [79]

Understanding of famous scholars.

Shaikh Albaani (May Allaah's Mercy Be On Him): "Praying bareheaded is makruh (disliked)." [80]

It is not established at all that the Messenger (صلى الله عليه وسلم) ever prayed outside the pilgrimage with bare head, without a turban/cap. Whoever thinks he did so then he should bring the proof. If he (ﷺ) had done so, it would have been recorded. The narration attributed to Ibn 'Abbaas that the Prophet (صلى الله عليه وسلم) would sometimes remove his cap and place it as a sutrah in front of him is weak (da'eef).

Shaikh Albaani (May Allaah's Mercy Be On Him): "All acknowledge that it is desirable for the Muslim to enter prayer in the most perfect Islaamic appearance, due to the hadeeth: "Allaah is worthier of your self- adornment" [hasan]. And it is not part of excellent attire in the custom of the Salaf to habitually bare one's head, and walk in that guise on the road and when entering places of worship. Rather, it is a foreign custom which infiltrated many Islaamic countries at the time the disbelievers invaded them and brought their habits with them. The Muslims began to imitate them in this, and they lost thereby their Islaamic personality as well as through other similar acts... Nor is it established that the Prophet ever prayed bareheaded and without a turban other than in the state of ihram, although there were plenty of occasions to report it if he did. Therefore, whoever claims that he did, let him produce the proof, for truth is more deserving to be followed." [81]

Shaikh Albani (May Allaah's Mercy Be On Him) goes on to explain the mistake of some brothers in Egypt who brought the proof of the permissibility to pray without covering the head by analogizing with how the head is uncovered for someone in ihraam during the pilgrimage. This is wrong since not covering the head during the pilgrimage is from the law (Sharee'ah) of Allaah. If their analogy was right then they should make it compulsory to pray without any head covering at all since it is obligatory to do so during the pilgrimage and to follow all the other restrictions of Ihraam in regular life! [82]

Allamah Jauzi (Allah's Mercy Be On Him): "To keep the head bare before the people is an act which is looked down upon and is against gentleness, humanness, etiquette, and gentlemanly decorum." [83]

Hanbali Fiqh: "It is mustahab to pray using a Thawb, Silwar (Sunnah pants) or a Izaar (loincloth) and a turban." [84]

Maalik Fiqh: Imaam Maalik said "The turban was worn from the beginning of Islaam and it did not cease being worn until our time. I did not see anyone among the People of Excellence except they wore the turban, such as Yahya ibn Sa`id, Rabi`a,

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76 Tabrani has reported this hadeeth to be Hasan (reliable) and Suyuti has classified this hadeeth as highly authentic (Sahih) in the book Sirajul Muneer Vol 4 - pg 112.
77 Abu Dawood and Tirmidhi.
78 Sahih Al-Bukhari Vol 2 - pg 863.
79 Sunan Abu Dawood Book 3, Hadeeth 948.
80 Al-Qawl Al-mubin fi akhta' Al-musallin by Mashhur Hussain on page # 58 of the 2nd edition.
81 Al-Din al-khalis (3:214) and al-Ajwiba al-nafi`a `an al-masa'il al-waqi`a (p. 110).
82 Tamaam-ul-Minnah fee ta'leeq 'alaa fiqh-us- Sunnah by 'Allaamah Albaani.
83 Fatawa Rahimiyya 3:202 #308.
84 Quoted By Ibn Qudama, Al-Mughni (1994 Ed.) 1:404-405.

and Ibn Hurmuz. I would see in Rabi`a's circle more than thirty men wearing turbans and I was one of them, and Rabi`a did not put it down until the Pleiades rose (i.e. until he slept) and he used to say: "I swear that I find it increases intelligence." [85]

Shafi`i Fiqh: "It is mustahab to pray using an ankle-length Thawb and a turban" [86]

Hanafi Fiqh (Quoted By Al-Shurunbali In Muhammad Abul Quasem P #91): It is mustahab or praiseworthy to pray using "three of one's best clothes, a Thawb, Silwar (Sunnah pants), and turban or kufi" According to the Hanafi school (Al-Jazayri, al-Fiqh `ala al-madhahib al-arba`a, Kitab al- Salat p. 280-28) [among] the disliked acts (al-makruhat) in prayer are:... i`tijar, which is to tie a scarf around the head and leave the center bare;... [or] praying bareheaded out of laziness. As for praying bareheaded out of humility and submission, it is permitted (ja'iz) and not disliked.(16)

Shaikh `Abd Al-Qadir Jilani: "It is the method or habit of orthodox or civilized virtuous men to keep the head covered." [87]

A person must face the Qiblah (direction of Kaba'h) during Salâh

"We have been seeing you turning your face to the heavens. So, We will certainly assign to you a Qiblah that you would like. Now, turn your face in the direction of the Sacred Mosque (Al-Masjid-ul-Harām), and (O Muslims), wherever you are, turn your faces in its direction. Even those who have been given the Book know well that it is the truth from their Lord, and Allah is not unaware of what they do." [88]

It is Sunnah to perform Salâh in congregation and an act of great reward

"We have been seeing you turning your face to the heavens. So, We will certainly assign to you a Qiblah that you would like. Now, turn your face in the direction of the Sacred Mosque (Al-Masjid-ul-Harām), and (O Muslims), wherever you are, turn your faces in its direction. Even those who have been given the Book know well that it is the truth from their Lord, and Allah is not unaware of what they do." [89]

Abu Huraira (RA) narrated, "The Messenger of Allah (صلى الله عليه وسلم) said, "The heaviest Salâh for the hypocrite is that of Isha'a and Fajr and if they knew what was in them they would have attended them even if it meant crawling, and I have a strong desire to order the Salâh to be established, then order a man to lead the people in Salâh then I would go with some men carrying bundles of wood to a people not attending the Salâh and burn their houses on them." [90]

Men should straighten their rows and make sure that there are no gaps in between them but joining ankle to ankle is extremism

Click here for, ***Detailed discussion about the distance of feet in Salâh***

Nu'maan ibn Bashir (radhiallaahu anhu) narrates, "Rasulullah (صلى الله عليه وسلم) would straighten our Saffs with such care that even arrow shafts could be straightened with them (by using them as a guide) until he saw that we understood (the importance of straightening the Saffs). Once he came out and stood (on his Musalla) and just before making Takbeer he noticed a person's chest sticking out of the Saff. Rasulullah (صلى الله عليه وسلم) said, 'O Servants of Allah! Straighten your Saffs or else Allah will cause division amongst your hearts.' " [91]

Note: Joining ankle to ankle is not the aim but a means of achieving the aims and to insist on this during Salâh is extremism as discussed here:

Joining of Ankles

85 Quoted By Ibn Abi Zayd, Al-Jami` Fi Al-sunan (1982 Ed.) P. 228.
86 Quoted By Al-Misri In Reliance Of The Traveller P # 122.
87 Ghunyat Al-talibin 1:14
88 Qur'an (2:144).
89 Qur'an (2:144).
90 Sahih Muslim.
91 Sahih Muslim.

It is recommended to place a Sutrah (a barrier or partition) in front when praying

Sahl Ibn Hathmah (RA) reported, "Rasulullah (صلى الله عليه وسلم) said, "When one of you prays, he should pray towards his Sutrah and he should be close to it"." [92]

The minimum height of Sutrah should be length of an arm, and its width at least a finger

Sabrah Ibn Ma'bad (RA) reported, "The Messenger of Allah (صلى الله عليه وسلم) said, "When one of you prays, he should make a barrier for his Salâh, even it is an arrow"." [93]

Talha (RA) said: "We used to pray and animals would pass in front of us. We mentioned this to the Messenger of Allah (صلى الله عليه وسلم) and he said, "If anything the size of saddle is in front of you, nothing that passes beyond it will harm you"." [94]

Note: The size of saddle has been interpreted by Nafi (RA), Ata (RA), Sufyan Thawri (RA) as the length of an arm. [95]

It is forbidden to cross between the Sutrah and the one who is praying

Narrated Busr bin Said (RA) narrates: "Zaid bin Khalid (RA) sent him to Abi Juhaim (RA) to ask him what he had heard from Allah's Apostle (صلى الله عليه وسلم) about a person passing in front of another person who was praying. Abu Juhaim (RA) replied, "Allah's Apostle (صلى الله عليه وسلم) said, 'If the person who passes in front of another person in prayer knew the magnitude of his sin he would prefer to wait for 40 (days, months or years) rather than to pass in front of him." Abu An-Nadr (RA) said, "I do not remember exactly whether he said 40 days, months or years." [96]

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92 Abu Dawud.
93 Ahmad.
94 Sahih Muslim.
95 Musannaf Abdur Razzaq.
96 Sahih Bukhari.

Women's Salâh at the Mosque

In the name of Allah, the Most Merciful, the Most Kind.

Generally, the major Fatawa books of the Indian Subcontinent Hanafi jurists (fuqaha) discourage (quite vehemently at times) women from attending and praying at Mosques. They base their understanding on the fact that a woman is encouraged by Allah Most High to remain within the confines of her home unless there is a need for her to emerge outside. Allah Most High says:

"And stay in your houses, and make not a dazzling display, like that of the former times of ignorance; and establish regular Prayer, and give regular Charity; and obey Allah and His Messenger. And Allah only wishes to remove all abomination from you, O members of the Family, and to make you pure and spotless." [97]

Hadiths related to women praying at mosques

Similarly, the Messenger of Allah (صلى الله عليه وسلم) in many Hadiths encouraged women to offer their prayers at home:

Sayyida Umm Salama (Allah be pleased with her) narrates that the Messenger of Allah (صلى الله عليه وسلم) said: "The best Mosque for a woman is the inner part of her home." [98]

Sayyiduna Abd Allah ibn Umar (Allah be pleased with him) narrates that the Messenger of Allah (صلى الله عليه وسلم) said: "Do not prevent your womenfolk from attending the Mosque, even though their houses are better for them." [99]

Sayyida Umm Salama (Allah be pleased with her) narrates that the Messenger of Allah (صلى الله عليه وسلم) said: "A woman's prayer in her inner room is better than her prayer in the outside room, and her prayer in the outside room is better than her prayer in the courtyard, and her prayer in the courtyard is better than her prayer in the Mosque." [100]

Indeed, women in the time of the Messenger of Allah (صلى الله عليه وسلم) did attend congregational prayers in the Mosque, and they were not prevented from doing so. The Messenger of Allah (صلى الله عليه وسلم) himself advised against preventing women from attending congregational prayers, for example:

Sayyiduna Abd Allah ibn Umar (Allah be pleased with him) narrates that the Messenger of Allah (صلى الله عليه وسلم) said: "If your wives seek permission from you to go to the Mosque at night, let them." [101]

And:

Salim narrates from his father that the Messenger of Allah (صلى الله عليه وسلم) said: "If the wife of any one of you seeks permission to go to the Mosque, he may not prevent her." [102]

However, the understanding of the various classical and contemporary Hanafi Fuqaha is that women in the time of the Messenger of Allah (صلى الله عليه وسلم) had the unique opportunity of praying behind the Messenger of Allah (صلى الله عليه وسلم) himself- an act that cannot be paralleled today. Secondly, they used to observe all the requirements of Shariah including those of proper covering (hijab), hence they were not prohibited from attending the congregational prayers. Despite this, the Messenger of Allah (صلى الله عليه وسلم) still advised and encouraged them to pray in their homes.

Sayyiduna Umar ibn al-Khattab (Allah be pleased with him) in his time felt that the concession given to women for attending the congregational prayers in the Mosque is sometimes being misused and could be misused even more in the future. He felt that women were no longer taking care of the Shariah requirements as they used to in the time of the Messenger of Allah (صلى الله عليه وسلم), and he was also aware of the fact that the Messenger of Allah (صلى الله عليه وسلم) advised women to offer their prayers at home. Hence, keeping all of the above in mind, he issued a verdict that women should no longer attend congregational prayers in the Masjid, and this decision of his was collectively accepted by the other

97 Surah al-Ahzab, V: 33.
98 Musnad Ahmad & Tabrani.
99 Sunan Abu Dawud.
100 Mu'jam of Imam Tabrani.
101 Sahih al-Bukhari, no: 827.
102 Sahih Muslim, no: 442.

Companions. [103]

Similarly, Sayyiduna Abd Allah ibn Mas'ud (Allah be pleased with him) used to refuse women entry to the Mosque for Friday prayers and would say: "Go, your homes are better for you." [104]

Sayyida A'isha (Allah be pleased with her) said:

"If the Messenger of Allah (صلى الله عليه وسلم) was alive to see what women are doing now (in A'isha's time), he would surely have prevented them from attending the prayers in the Mosque just as the women of Banu Isra'il were prevented." [105]

The renowned Hadith scholar and Hanafi jurist, Imam Badr al-Din al-Ayni (Allah have mercy on him) states whilst commentating on the above statement of Sayyida A'isha:

"Had A'isha (Allah be pleased with her) witnessed what women are involved in the various types of innovations and wrongdoings these days, she would have been even more extreme in her preventing women from entering the Mosques…… Also the fact that there had not been a long time between her statement and the demise of the Messenger of Allah (صلى الله عليه وسلم), and also the fact that women in her time were not involved in even one portion of a thousand of what women are up to these days." [106]

Opinions of Fuqahas

Based on the above, the various classical Hanafi Fuqaha (and also the majority of the contemporary Hanafi Ulama of the Subcontinent) state that it is disliked (makruh) for women, whether married or single, to go to the Mosque for congregational prayers.

Imam al-Kasani (Allah have mercy on him) states:

"It will not be permitted for young women to go to the Mosque for congregational prayers due to the fact that Sayyiduna Umar (Allah be pleased with him) prevented women from doing so. Moreover, women's going to the Masjid is a cause of mischief (between men and women) and mischief (fitna) is Haram, and that which leads to something Haram will also be unlawful." [107]

Another classical Hanafi jurist, Imam al-Haskafi (Allah have mercy on him) states:

"It is disliked for women to attend congregational prayers in the Mosque even for the Eid and Jumu'a prayers, and even for old women attending night prayers, according to the more reliable position in the Hanafi School, due to the corruption of the time." [108]

It is stated in al-Fatawa al-Hindiyya:

"The Fatwa these days is that it is disliked for women to go to the Mosque for all prayers, due to widespread corruption." [109]

Based on all of the above evidences, and based on what the classical Hanafi Fuqaha have stated in their respective works, the majority of the contemporary Hanafi Fuqaha of the Subcontinent consider women attending the congregational prayers in the Mosque to be disliked if not disallowed. Their stance is not based on any cultural values or customs (as some people wrongfully believe); rather, they are merely reinforcing what the classical Hanafi jurists have stated. Thus, to point fingers at them saying they are culturally oriented is indeed doing injustice to them.

Having said all of the above, the following is worth considering:

103 Ayni, Umdat al-Qari, 3/228.
104 Recorded by Imam Tabrani. See: al-Targhib wa al-Tarhib, 1/190
105 Sahih al-Bukhari and Sahih Muslim.
106 Umdat al-Qari, 3/230.
107 Bada'i al-Sana'i, 1/157.
108 Radd al-Muhtar ala al-Durr, 1/566.
109 Al-Fatawa al-Hindiyya, 1/56

Conclusion

In my humble view (and who am I to have a viewpoint, hence what I intend to mention is merely through the blessings of my teachers), the main reasoning behind the classical Fuqaha's dislike of women going to the Mosques for congregational prayers is the fear of what they term as "Fitna". The term Fitna means: mischief, harm, corruption and generally the non-observance of the Shariah rulings. Almost all of the classical jurists state that due to widespread mischief and corruption, women no longer should be going for congregational prayers. The Messenger of Allah (صلى الله عليه وسلم) himself never forbade women from attending the Mosques; rather, he said that women should not be prevented from entering the Mosques. Hence, the jurists (fuqaha) have based their ruling on the position of Sayyiduna Umar and Sayyida A'isha (Allah be pleased with them both), and their position was based on the fear of mischief and harm.

They saw that corruption was rife and widespread in their time; hence, women may be harmed by immoral and corrupt people if they emerged out of their homes. They feared that if women are encouraged to go to the Mosques, it could open the door for unlawful intermingling of the two sexes. The main reason, however, was the fear of women being harmed, as pointed out by Imam Ibn Abidin (Allah have mercy on him) in his renowned Radd al-Muhtar and other classical Fuqaha. This is the very reason why some classical Fuqaha permitted old women to attend the Fajr and Eisha prayers, for the immoral and wicked people are asleep at that time. Some even allowed them to go for Maghrib prayers, for the immoral people are normally busy eating at that time. Imam Ibn Abidin then states that if there is a fear of the wicked people loitering around in these prayers times, then it will be disliked for women to go for these prayers also. [110]

One should always keep in mind the context in which the Fuqaha were giving such verdicts. Life was very plain and simple. Women in Muslim countries and Islamic societies would normally not emerge out of their homes unless absolutely necessary. The need to emerge out of the house was not like the need we have in today's complicated world. Hence, Muslim women would remain within the confines of their homes, and emerge outside only in certain unavoidable situations.

Keeping this context in mind, one can easily understand why the classical Fuqaha gave such verdicts. By allowing women to frequent the Mosques, they would be giving women permission to emerge out of their homes - women who would have otherwise not emerged outside. Thus, they feared that Muslim women normally do not come out of their homes, and in allowing (and encouraging) them to go to the Mosque, there is a possibility that evil and wicked people may jump at the chance of harming them.

If we were to apply this context to the modern era - where women are all over the market areas, shopping malls, shopping centres, streets and roads - it seems unfair to completely shun them from entering the Mosques. As one scholar of piety and knowledge once said: "We don't mind women frequenting the most disliked of places in the sight of Allah (abghad al-Bilad) which are the bazaars (aswaq), but we have a major problem with women coming to the most beloved of places (ahab al-Bilad) in the sight of Allah, which are the Mosques!

Therefore, when women are allowed to go to the Bazaars, markets, shopping malls and other such places (and justifiably in many cases), then it does not seem right to completely shun them from coming to the Mosques. The main wisdom behind the position of the classical jurists was the fear of harm and corruption, and in the modern times women (Muslim, non-Muslim, practising and non-practising) are all over the place, hence if evil and wicked people would want to cause any harm to them, they would surely look out for them at other places rather than the Mosques. Also, women generally would be safe in our times from being harmed whilst going to the Mosques.

Secondly, at times there may be a genuine need for women to go to the Mosques, such as when travelling and the prayer time is about to come to an end. There have been many cases where a sister had to miss her prayer, for there were no facilities for women to pray in the Mosque. At times, women may need to go to the Mosque to learn sacred knowledge, attend a spiritual gathering and other such matters, hence she may need to pray her Salâh in the Mosque.

Keeping the above in mind, and given the times we are living in, I believe that both of the following two extremist approaches should be avoided with regards to women going to Mosques, and we should adopt the middle way, as "the best of ways is the middle way":

Some people are quite extreme in their support and encouragement for women attending congregational prayers to the point that they consider women who wish to pray at home to be deprived of the blessings and benefits of praying in the Mosque. At times, men and women are seen praying in the Mosque in such an informal and casual manner that the rules of Shariah are overlooked. The rules of Hijab are violated and men and women are quite willing to intermingle freely and openly in the

110 Radd al-Muhtar, 1/566.

Mosque. They think that actions are according to their intentions; hence, even if the means taken are unsound, it seems not matter to them. In some Mosques, on the occasion of Eid and other celebrations, women and men dress like they are attending some sort of a fashion show, with the women dressed up in all their make up and powerful fragrance.

This was actually what Sayyiduna Umar and Sayyida A'isha (Allah be pleased with them both) were thinking of when they prevented women from going to the Mosques. One should always remember that "ends don't justify the means" hence it is vital that in order to do an act of good, one must take means that are sound also. Open and casual intermingling of the sexes is prohibited in Shariah; hence, it will not be permitted for women to go to the Mosque in such a context.

On the other hand, we see that some people are quite extreme in preventing women from attending the Mosques that they don't even have a designated place for women to pray. If a sister was travelling and was out of the house due to a need, and the time for prayer came in, what would she do? In many cases, women are forced into knocking on people's doors to allow them to pray. If they are unsuccessful, they have no choice but to miss their prayers. This is another form of extremism which I believe should be avoided.

The middle way is that women should be encouraged to offer their regular prayers at home, and not come to the Mosque habitually without having a need to do so. At the same time, every Masjid should have facilities for a woman's prayer area, so that if a sister is travelling she is able to make Wudu and offer her prayers without having to miss her prayers altogether. In the case of women coming to the Mosque, extreme care and precaution should be taken of observing the rules of Hijab, so that there is no fear of any Fitna. Both brothers and sisters should have separate entrances, and open intermingling of the two genders must be avoided. Sisters should also be wary that going to the Mosque should not lead to the non-fulfilment of their other household duties.

I believe this is the balanced approach that may be adopted in the west given the times we live in. Ultimately, the main objective of the slave, male or female, is to seek the pleasure of Allah Most High and not satisfy one's own desire and wish. Hence, one should be content with the command of Allah Most High and His beloved Messenger (صلى الله عليه وسلم) whether it suits one or otherwise. Therefore, Muslim women should understand that praying at home is just as equal in the sight of Allah to men praying in the Mosque. May Allah Almighty give us all the true understanding of Deen, Ameen

And Allah knows best

Muhammad ibn Adam, Darul Iftaa, Leicester , UK

Salâh - Description and Method

Now let's begin our Salâh,

When You Wish To Begin Your Prayer, You Should Make The Intention

Sayyiduna Umar radiallahu anhu narrates, 'Actions are based on intention. For each man will be the reward of what he has intended. So he who has migrated to Allâh and His Rasool (ﷺ), his will be a migration to Allâh and His Rasool (ﷺ). As for he who has migrated to a worldly gain which he hopes to acquire, or a woman whom he wishes to marry, then his will be a migration to whatever he has intended.' [111]

Note that when praying in congregation it is necessary to make the intention of following the Imam also. It is reported from Sayyiduna Abu Hurairah radiallahu anhu as part of a longer hadeeth that Rasulullah (صلى الله عليه وسلم) said, 'The Imam has been appointed so that he may be followed. Therefore, do not differ from him." [112]

Sayyiduna Jabir bin Abdullah radiallahu anhu narrates, "Rasulullah (صلى الله عليه وسلم) said, 'The Imam is responsible, therefore whatever he does, you do.'" [113]

Both of the above narrations show the position and leadership of the Imam in Salâh, and signify that it is not acceptable for one to join a congregation without the intention of following the Imam and making him responsible. The following narration makes this clear:

Ibrahim al Nakhai [114] said, 'If you join a congregation and do not make the intention of their Salâh then yours will be invalid. And if the Imam makes the intention for a Salâh and those behind him make an intention for another Salâh, his Salâh will be valid but not theirs.' [115]

The intention should preferably be made in one's heart and not verbally. It is sufficient to have a definite knowledge in the mind about the Salâh and the manner in which it is being performed. However, some scholars have made concessions for those who are unable to focus themselves or who regularly experience doubt unless they pronounce the intention.

And Raise Your Hands Until They Are Level With The Lobe Of Your Ears [116]

Sayyiduna Anas radiallahu anhu says, 'I saw Rasulullah (صلى الله عليه وسلم) say the takbeer and place his thumbs close to his ears. He bowed down into ruku' until each of his joints became motionless, and then descended (into sujûd) with the takbeer. His knees went before his hands'. [117]

In another narration Sayyiduna Anas radiallahu anhu reports, 'When Rasulullah (صلى الله عليه وسلم) would say the takbeer he would raise his hands until he brought them in line with his ears and then say Subhânak Âllahumma...[118]

Sayyiduna Wail bin Hujr radiallahu anhu says, 'I saw Rasulullah (صلى الله عليه وسلم) raise his thumbs till his earlobes in Salâh.' [119]

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111 Bukhari 1 and Muslim 1907.

112 Bukhari 689 and Muslim 411.

113 Tabarani in al Mu'jam al Awsat as quoted by Hafidh Haithami 2/66. Also reported by Daruqutni 1214. Muhaddith Dhafar Ahmad Uthmani has declared it hasan 2/175. For details of the lives, learning and works of both Hafidh Haithami and Muhaddith Dhafar Ahmad Uthmani see the biographies in the next volume.

114 For details of his life and learning see the biographies section in the next volume.

115 Imam Muhammad in Kitab al Aathaar 153.

116 This Is For Men. Women Should Raise Their Hands To Their Shoulders Or Close To Their Bosoms.

117 Hakim 822 and Baihaqi 2632. Hakim classified it saheeh and Dhahabi agreed with him. Hafidh Ibn al Humam quotes Ibn at Jawzi in Fath al Qadeer 1/287 as saying that all of its narrators are authentic. For details of Hafidh Ibn al Humam's life, learning and works see the biographies section in the next volume.

118 Abu Ya'laa 3735, Tabarani in al Mu'jam al Awsat as quoted by Hafidh Haithami 2/ 107. Hafidh Haithami adds that its narrators are authentic. Also reported by Daruqutni 1135. Ibn Qudamah says in al Mughni 2/27 that its narrators are all authentic.

119 Imam Abu Hanifah as quoted in Jam'i al Masaneed 1/412. Also reported by Ibn Abi Shaibah 2410, Ahmad 18370, Abu

The same has been narrated by the noble companions Sayyiduna Baraa bin Azib radiallahu anhu [120], Sayyiduna Malik bin al Huwayrith radiallahu anhu. [121]

There are some ahadeeth that mention the hands being raised till the shoulders in the beginning of Salâh. It is quite possible that they did this only when they had shawls and cloaks over them in winter and were unable to raise their hands up to their ears from beneath their cloaks. This is clearly explained by Imam Tahawi in his Sharh Ma'ani al Athaar [122] and confirmed by the following hadeeth: Sayyiduna Wail bin Hujr radiallahu anhu says, 'I saw Rasulullah (صلى الله عليه وسلم) raise his hands close to his ears when beginning Salâh.' He continues, 'I then came to them (the companions, and in one narration, 'in the following year') and saw them raising their hands till their chests in the beginning of Salâh - they had cloaks and shawls over them.' [123]

Hafidh Ibn al Humam has another explanation. He writes, 'There is no contradiction here. Bringing the thumbs in line with the earlobes also permits the hands being level with the shoulders and the ears. This is because the lower part of the hand together with the wrist is parallel with or close to the shoulder, and the hand itself is in line with the ear. Narrators who have distinctly mentioned the thumbs being in line with the earlobes have been successful in combining both reports, hence it becomes obligatory to take this into consideration.' [124]

Thus, the meaning of all these different ahadeeth is that when beginning Salâh the hands are to be raised to shoulder height with the thumbs level with the earlobes and the fingers in line with the top of the ears. In this way all the different narrations of raising the hands till the shoulders, earlobes, and the top of the ears will be reconciled. This explanation is confirmed by the following hadeeth:

Sayyiduna Wail bin Hujr radiallahu anhu relates that he observed Rasulullah (صلى الله عليه وسلم) when he stood up for Salâh. He raised his hands until they were close to his shoulders, made his thumbs level with his ears, and then pronounced the takbeer. [125]

It is permissible to raise the hands before the takbeer as in the above hadeeth of Sayyiduna Wail bin Hujr radiallahu anhu and in the hadeeth of Sayyiduna Abu Humaid al Saidee quoted later [126]. It is also permissible to raise them together with the takbeer as mentioned in the hadeeth of Sayyiduna Wail bin Hujr radiallahu anhu recorded by Abu Dawood [127]. Both methods are permissible but the Hanafi ulama have preferred the first option of raising the hands before the takbeer. [128]

The Palms Should Be Facing Towards The Qiblah And The Fingers Should Be Slightly Spread Out In A Natural Manner: Not Too Closed, Not Too Open [129]

Saeed bin Samaan relates: 'Sayyiduna Abu Hurairah radiallahu anhu entered the masjid of Banu Zurayq whilst we were

Dawood 737, Nasai in his al Mujtaba 882 and his al Sunan al Kubra 956, Ibn al Jarood in al Muntaqa 202, Ibn Khuzaimah 480, Tahawi 1/196 and Tabarani in al Mu'jam al Kabeer 22/32 no 72. Imâm Nasai says in his al Sunan al Kubra 956, 'Although Abdul Jabbar did not hear ahadeeth directly from his father the hadeeth itself is saheeh.'

120 Abdul Razzaq 2530, Ibn Abi Shaibah 2411, Ahmad 18199, and Tahawi 1/196.

121 Ibn Abi Shaibah 2412.

122 Sharh Ma'ani al Aathaar 1/197.

123 Abu Dawood 728. Imam Nimawi 320 classified it hasan. For details of Imam Nimawi's life, learning and works see the biographies section.

124 Fath al Qadeer 1/288.

125 Abu Dawood 724.

126 See the following page.

127 Abu Dawood 725.

128 There is also a third possibility of raising the hands after saying the takbeer as may be understood from the hadeeth of Sayyiduna Malik bin al Huwayrith radiallahu anhu in Muslim, but Allamah Anwar Shah Kashmiri says in his Arabic commentary of Bukhari, Faidh al Bari, that this has never remained the practice of any one in the ummah. See the biographies section at the end of the book for details of Allamah Anwar Shah Kashmiri's life, learning and work.

129 The fingers are to be spread out in ruku' whilst grasping the knees, and kept tightly together in sujud. Apart from these two instances the fingers are to be left in their natural position in Salâh, not held too tightly together and not too spread out. See the hadeeth of Sayyiduna Wail bin Hujr radiallahu anhu later under the sub-heading 'Grasping your knees with the fingers outspread.' Note that this is for men. Women should try to keep their fingers together in all the postures of Salâh.

there. He said, 'There are three things which were of the practice of Rasulullah (صلى الله عليه وسلم) but which people have now abandoned: when Rasulullah (صلى الله عليه وسلم) would stand for prayer he would do this.' (Explaining this) Abu Amir (one of the narrators) then raised his hands without spreading his fingers open or closing them tight. [130]

Your Gaze Should Not Wander In Any Direction But Should Be Focused In Front Of You On Your Place Of Prayer

Sayyiduna Anas radiallahu anhu narrates that Rasulullah (صلى الله عليه وسلم) said, 'What is it with certain people that they raise their gaze towards the sky in their Salâh?' Sayyiduna Anas radiallahu anhu says, 'Rasulullah (صلى الله عليه وسلم) then spoke so strongly about this that he said, "Either they refrain from this or their sight will be taken away." [131]

Muhammad Ibn Seereen relates that they (the companions of Rasulullah (صلى الله عليه وسلم)) would recommend that a person's gaze does not go beyond the place of his prayer. [132]

Sayyiduna Anas radiallahu anhu narrates that Rasulullah (صلى الله عليه وسلم) said, 'Oh Anas! Focus your gaze where you will prostrate. [133]

Aisha (RA) narrated, “Rasul-ulah (ﷺ) prayed in a cloak which had some designs in it. He (ﷺ) said, “These designs have distracted me. Take this cloak to Abu Jahm and bring
me a plain one”. [134]

Abu Hurairah (RA) reported, “Rasul-ulah (ﷺ) said, “Those who raise their gaze to the sky during Salâh should stop doing so or their sight may be taken away”.” [135]

Ibrahim Nakhai (RA) did not like one to gaze beyond the place of Sajdah (prostration). [136]

You Should Then Say The Consecrating Takbeer (takbeerat Al Tahreemah)

Allâh says in the Holy Qur'ân: And (who) mentions the name of his Lord and prays. [137]

Sayyiduna Ali radiallahu anhu narrates that Rasulullah (صلى الله عليه وسلم) said, 'The key to Salâh is purity, its consecration is takbeer, and its deconsecrating act is the salam. [138]

Sayyiduna Abu Humaid al Saidi radiallahu anhu says, 'When Rasulullah (صلى الله عليه وسلم) would stand for prayer, he would face the qiblah, raise his hands and say Allâhu Akbar.' [139]

Sayyiduna Abu Hurairah narrates that when Rasulullah (صلى الله عليه وسلم) would stand up for Salâh he would say the takbeer

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130Hakim 856 and Baihaqi 2317. Hakim declared it saheeh and Dhahabi agreed.
131Bukhari 717.
132Saeed bin Mansoor as quoted in Muntaqa al Akhbaar 2/194 and Fath al Bari 2/295. Hafidh Ibn Hajar adds that its narrators are authentic. Also reported by Baihaqi 3541
133Baihaqi 3545. Muhaddith Dhafar Ahmad Uthmani quotes (666) from Azizi that Dailami has narrated this hadeeth in his Musnad al Firdaus and that it is hasan 1i ghairihi. He also quotes Ibn Hajar Makki who says that the hadeeth has a number of chains that make it eligible for the rank of hasan.
134Sahih Muslim.
135Sahih Bukhari.
136 Ibn Abi Shaybah.
137al Aa'laa 18/15.
138Abdul Razzaq 2539, Ibn Abi Shaibah 2378, Ahmad 1009, Ibn Majah 275, Abu Dawood 61 & 618, and Tirmidhi 3. Imam Nawawi has declared its isnad saheeh in al Majm'u 3/240. Hakim has also narrated it (457) on the authority of Sayyiduna Abu Saeed al Khudri radiallahu anhu saying that it is saheeh. Dhahabi agreed with him.
139Ibn Majah 803. Imam Nimawi declares it hasan (312).

when standing, then whilst bowing for ruku'. He would then read 'Sami Allâhu li man Hamidah' (Allâh has heard the one who praised him) when rising from ruku'. Whilst standing he would say 'Rabbanâ lakal Hamd' (Oh Allâh! All praise belongs to you.) He would then say the takbeer when falling into prostration and again when rising. He would do this throughout the Salâh until he completed it. He would also say the takbeer when standing up from the sitting of the second rakah. [140]

Ibrahim al Nakhai says, 'Whoever does not say the takbeer when beginning Salâh then he is not in Salâh.' [141]

There is no disagreement among the scholars that the takbeerat al tahreemah is obligatory, and without it the Salâh is not valid. [142]

And Placing Your Right Palm Over The Back Of Your Left Hand, Wrist And Lower Arm

Sayyiduna Sahl bin Sa'd radiallahu anhu anhu relates that people were commanded to fasten the right hand over the left in Salâh. Abu Hazim (the narrator from Sahl radiallahu anhu) says, 'I only know that he (Sahl bin Sa'd radiallahu anhu) is ascribing this directly to Rasulullah (صلى الله عليه وسلم).' [143]

As part of a longer hadeeth Sayyiduna Wail bin Hujr radiallahu anhu also narrates that Rasulullah (صلى الله عليه وسلم) placed his right hand on the back of his left hand, the wrist and the lower arm. [144][31]

Sayyiduna Abdullah bin Mas'ud radiallahu anhu reports that he was once praying Salâh having placed his left hand on his right. Rasulullah (صلى الله عليه وسلم) saw him and placed his right hand over his left. [145]

Qabeesah bin Hulb narrates from his father, who says: 'Rasulullah (صلى الله عليه وسلم) would lead us in prayer and would clasp his left hand with his right hand.' [146]

You Should Position Both Hands Below The Navel [147]

*Click here for, **Detailed discussion about placing the hands beneath the Navel during Salâh being Sunnah***

Sayyiduna Wail bin Hujr radiallahu anhu says: 'I saw Rasulullah (صلى الله عليه وسلم) placing his right hand over his left in prayer, below the navel. [148]

Sayyiduna Ali radiallahu anhu says, 'It is part of he sunnah of prayer to place the palm over the palm below the navel.' [149]

Sayyiduna Abu Hurairah radiallahu anhu says, 'The positioning of the hands upon the hands in prayer is below the navel.' [150]

140Bukhari 756.
141Imam Muhammad in Kitab al Aathaar 74.
142Rahmat al Ummah fi Ikhtilaf al Aimmah, p29.
143Malik 378 and Bukhari 707.
144Ibn Khuzaimah 480 and Baihaqi 2325. Imam Nimawi has classified it saheeh (323).
145Ibn Majah 811, Abu Dawood 755, Nasai 888 and Baihaqi 2327. Imam Nawawi has declared it saheeh in al Majm'u 3/313.
146Ibn Abi Shaibah 3934, Ahmad 21467, Ibn Majah 809 and Tirmidhi 252. Imam Tirmidhi adds that it is a hasan hadeeth.
147This is only for men. Women should place their hands on their bosoms. See later chapters for further explanation.
148Ibn Abi Shaibah. Hafidh Qasim bin Qutlubughah says in his takhreej of the ahadeeth of 'al Ikhtiyaar' that this hadeeth has a very good sanad. Imam Hashim Sindhi also says in his Dirham al Surrah p84 that its sanad is strong. Imam Nimawi says that its sanad is saheeh (330). Imam Abu Tayyib Madani also says in his commentary of Tirmidhi 1/277 (published by al Matba' al Nidhami, Kanpur, India, 1299 AH) that this is a hadeeth which is saheeh in both sanad and text and is thus a basis for evidence. Also for details of the lives, learning and works of both Hafidh Qasim bin Qutlubughah and Imam Hashim Sindhi see the biographies.
149Ibn Abi Shaibah 3954, Ahmad 877, Abu Dawood 756, Daruqutni 1089 & 1090, and Baihaqi 2341 & 2342. Also narrated by Abu Hafs bin Shaheen in his al Sunnah and by Adani in his Musnad as mentioned by Allamah Hashim Sindhi in Dirham al Surrah, p32 quoting from Kanz al Ummal. Reported also by Razeen as quoted by the author of Jam' al Fawaid.
150Abu Dawood 758 and Ibn Battah as quoted by Allamah Hashim Sindhi in Dirham al Surrah, p36.

Hajjaj bin Hasan said, 'I heard Abu Mijlaz [151] say or I asked him how should I place my hands.' He replied, 'He (the individual performing the prayer) should place the inside of his right palm on his left hand and position both of them below the navel.' [152]

Ibrahim al Nakhai reports that Rasulullah (صلى الله عليه وسلم) would rest one of his hands on the other in Salâh, humbling himself before Allâh. Imam Muhammad (the narrator of this hadeeth) says, 'He would place the palm of his right hand on his left wrist below the navel. The wrist would thus be in the middle of the palm.' [153]

Ibrahim al Nakhai also says, 'He (the individual performing the prayer) should place his right hand on his left, below the navel.' [154]

Imam Tirmidhi says in his Sunan after narrating the above hadeeth of Qabeesah: 'Fastening the hands in prayer is the practice of the learned Sahâbah, Tabi'ûn and Tab' Tabieen. They are of the view that the individual performing the prayer should place his right hand on his left. Some of them then say that he should position them above the navel whilst others contend that they should be placed below the navel. All is permissible in their view.' [155]

Then Quietly Read Thana ,

سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ

وَتَبَارَكَ اسْمُكَ وَتَعَالَىٰ جَدُّكَ وَلَآ اِلٰهَ غَيْرُكَ

Allâh says in the Holy Qur'ân: And hymn the praise of thy Lord when you stand. [156]

Dhahhak says in the commentary of this verse, 'This means to say: Subhânak Allâhumma…

You are Glorified oh Allâh and praised. Blessed is your Name and Elevated is your Majesty. There is no God besides you. [157]

Sayyiduna Abu Saeed al Khudri radiallahu anhu narrates that when Rasulullah (صلى الله عليه وسلم) would begin Salâh he would say Subhânak Allâhumma…'. [158]

The same hadeeth has also been reported from Ummul Mu'mineen Aisha [159] radiallahu anha and Sayyiduna Anas radiallahu anhu [160], as well as other Sahâbah radiallahu anhum.

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151 For details of his life and learning see the biographies.

152 Ibn Abi Shaibah 3942. Ibn at Turkumani says 2/47 that it has been narrated with a very good sanad. Imam Nimawi (331) and Muhaddith Yusuf Binnouri 2/44 both say that its isnad is saheeh. It has also been mentioned by Imam Abu Dawood but without a sanad (757). For details of the lives, learning and works of both Ibn at Turkumani and Muhaddith Yusuf Binnouri see their biographies.

153 Imam Muhammad in his Kitab al Aathaar 120.

154 Ibn Abi Shaibah 3939 and Imam Muhammad in his Kitab al Aathaar 121. Imam Nimawi says that its isnad is hasan (332).

155 Tirmidhi 252.

156 al Toor 52/48.

157 Ibn Abi Shaibah 2402 and Ibn Jareer at Tabari 32403 & 32404.

158 Ibn Abi Shaibah 2401, Ahmad 11260, Ibn Majah 804 and Nasai 899. Hafidh Haithami says 2/265 that its narrators are authentic.

159 Ibn Majah 806, Abu Dawood 776, Tirmidhi 243, Hakim 859 and Baihaqi 2347. Hakim declared it saheeh and Dhahabi agreed with him.

160 Abu Ya'laa 3735, Tabarani in al Mu'jam al Awsat as quoted by Hafidh Haithami 2/107. Hafidh Haithami adds that its narrators are authentic. Also reported by Daruqutni 1135. Ibn Qudamah says in al Mughni 2/27 that its narrators are all authentic.

'Abda (RA) reported, “Umar b. al-Khattab (RA) used to recite loudly these words:
Subhanak Allahumma wa bi hamdika wa tabarakasmuka wa ta'ala jadduka wa la ilaha ghairuka [Glory to Thee,0 Allah, and Thine is the Praise, and Blessed is Thy Name. and Exalted is Thy Majesty. and there is no other object of worship beside Thee]. Qatada (RA) informed in writing that Anas b. Malik (RA) had narrated to him: I observed prayer behind the Apostle of Allah (صلى الله عليه وسلم) and Abu Bakr (RA) and Umar (RA) and 'Uthman (RA). They started (loud recitation) with: AI-hamdu lillahi Rabb al-'Alamin [All Praise is due to Allah, the Lord of the worlds] and did not recite Bismillah ir-Rahman-ir-Rahim (loudly) at the beginning of the recitation or at the end of it.” [161]

Aswad reports that when Sayyiduna Umar bin al Khattab radiallahu anhu would begin Salâh he would say Subhânak Allâhumma...'. [162]

It is also narrated as being the practice of Sayyiduna Uthman, [163] Sayyiduna Abu Bakr [164] and Sayyiduna Abdullah bin Mas'ud [165] radiallahu anhum.

Ta'awwudh,

Allâh says in the Holy Qur'ân:

Thus when you recite the Qur'ân, seek the protection of Allâh from the accursed Shaitan. [166]

Sayyiduna Abu Saeed al Khudri radiallahu anhu reports that before reciting Rasulullah (صلى الله عليه وسلم) would pray awoozu billahi… [167]

Aswad says, 'Sayyiduna Umar (RA) started Salâh, said the takbeer and then recited: Subhanakallahumma…. And awoozubillahi……. [168]

Abu Wail reports that they (the companions) would say the Ta'awwudh and basmalah silently in Salâh. [169]

And Basmalah

Sayyiduna Anas bin Malik radiallahu anhu says, 'I prayed Salâh behind Rasulullah (صلى الله عليه وسلم), Abu Bakr, Umar and Uthman radiallahu anhum and I did not hear one of them recite Bismillah al Rahman al Raheem loudly. [170]

The son of Sayyiduna Abdullah bin Mughaffal radiallahu anhu narrates, 'My father heard me reading Bismillah al Rahman al

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161 Muslim - Kitab As Salat. Imam Muhammad (RA) said, “We say this in the opening of Salâh, but we do not say that Imam or follower should say it loudly; Umar (RA) said it loudly in order to teach others what they had asked him. [Kitab Al Athar].
162Ibn Abi Shaibah 2395, Tahawi 1/198 and Baihaqi 2350. Imam Nimawi says that its isnad is saheeh (337).
163Daruqutni 1141. Imam Nimawi says that its isnad is hasan (338).
164Saeed bin Mansoor as quoted by al Shawkani in Nail al Awtaar 2/202. Also reported by Ibn Abi Shaibah 2393.
165Ibn Abi Shaibah 2391; and Ibn al Mundhir as quoted by Abdus Salam Ibn Taymiyyah in al Muntaqa 2/203.
166al Nahl 16/98.
167Abdul Razzaq 2589.
168Ibn Abi Shaibah 2455.
169Saeed bin Mansoor as quoted by Imam Nimawi 340. He adds that its isnad is saheeh.
170Malik 179, Muslim 399 and Nasai 907.

Raheem in Salâh. He said, "Oh my son. An innovator are you? Beware of innovation." (The son of Abdullah bin Mughaffal radiallahu anhu, adds, "I have not seen anyone amongst Rasulullah (صلى الله عليه وسلم)'s companions to whom innovation was more repulsive than my father.") His father said, "I have prayed with Rasulullah (صلى الله عليه وسلم), Abu Bakr, Umar and 'Uthmân radiallahu anhum, and I did not hear any one of them recite Bismillah al Rahman al Raheem, therefore do not recite it. When you pray Salâh read al Hamdu Lillahi Rabbil Aalameen.' [171]

Followed By A Recitation Of Sûrah Al Fatihah

Sayyiduna Ubadah bin Samit radiallahu anhu reports that Rasulullah (صلى الله عليه وسلم) said, 'There is no Salâh for one who does not recite 'the opening chapter of the book'.' [172]

Wahb bin Kaysan reports that he heard Sayyiduna Jabir bin Abdullah radiallahu anhu say, 'He who prays one rak'ah in which he does not recite Sûrah al Fatihah has in fact not prayed at all, unless he is behind an Imam.' [173]

Ahadeeth such as those mentioned above which stress the obligation of Sûrah al Fatihah are for the Imam or the individual, not the muqtadi. Imam Tirmidhi has quoted Imam Ahmad who commented on the above hadeeth (There is no Salâh for one...) by saying 'This is if he is alone.'

On Completing Sûrah Al Fatihah You Should Say Ameen Silently, Regardless Of Whether You Are Alone Or Praying Behind The Imam

Sayyiduna Abu Hurairah radiallahu anhu narrates that Rasulullah (صلى الله عليه وسلم) said, 'When the Imam says "Ghairil Maghdhoobi Alaihim WaladhaAlleen", say Ameen. For one whose Ameen coincides with that of the angels, he will have all his past sins forgiven." [174]

Sayyiduna Abu Hurairah radiallahu anhu narrates that Rasulullah (صلى الله عليه وسلم) said, 'When the Imam says "Ghairil Maghdhoobi Alaihim Waladhaalleen" say Ameen. And indeed the angels say Ameen and the Imam says Ameen. So one whose Ameen coincides with that of the angels, he will have his past sins forgiven. [175]

Sayyiduna Abu Hurairah relates that Rasulullah (صلى الله عليه وسلم) would teach us saying, 'Do not try to outdo the Imam. When he pronounces the takbeer, you say it also; when he recites " Waladhaalleen" then say Ameen; when he performs the ruku' you do it also; and when he says 'Sami Allâhu li man Hamidah' say 'Allâhumma Rabbana lakal Hamd'. [176]

As can be deduced from the above hadeeth the Ameen should be said silently just as 'Allâhumma Rabbana lakal Hamd' is said silently. Sayyiduna Wail bin Hujr radiallahu anhu says, 'Rasulullah (صلى الله عليه وسلم) led us in Salâh. When he recited "Ghairil Maghdhoobi Alaihim Waladhaalleen" he said Ameen silently. (Literally, 'He kept his voice silent.') He also placed his right hand on his left hand, and said the salam to his right and left.' [177]

Ibrahim al Nakhai says, 'There are five things which the Imam says silently: "Subhânak Allâhumma...", ta'awwudh, basmalah, Ameen, and "Allâhumma Rabbana wa lakal Hamd".' [178]

Abu Wail reports that Sayyiduna Ali and Sayyiduna Abdullah bin Mas'ud radiallahu anhu, would not say the basmalah, ta'awwudh or Ameen loudly. [179]

171Ahmad 16345, Ibn Majah 815, Tirmidhi 244 and Tahawi 1/202. Imam Tirmidhi says that it is hasan.
172Bukhari 723 and Muslim 394.
173Malik 188 and Tirmidhi 313. Imam Tirmidhi says that the hadeeth is hasan saheeh.
174Malik 196, Bukhari 749 and Muslim 410.
175Ahmad 7174, Darimi 1246, Nasai 927 and Ibn Hibban 1801. Imam Nimawi says that its isnad is saheeh (376).
176Muslim 415.
177Abu Dawood Tayalisi 1024, Ahmad 18363, Tirmidhi 248; Tabarani in al Mu'jam al Kabeer 22/43 no 109, 22/9 no 3, & 22/45 no 112; Daruqutni 1256, Hakim 2913 and Baihaqi 2447. Hakim declared it saheeh and Dhahabi agreed.
178Imam Muhammad in his Kitab al Aathaar 83 (mentioning four instead of five); Abdul Razzaq 2597, and Ibn Abi Shaibah 8849. Imam Nimawi says that its isnad is saheeh (386). Muhaddith Dhafar Ahmad Uthmani says that its narrators are authentic (724).
179Tabarani in al Mu'jam al Kabeer as quoted by Hafidh Haithami 2/108. Hafidh Haithami says that the sanad contains Abu Sa'd al Baqqal who is authentic and a mudallis. Muhaddith Dhafar Ahmad Uthmani classifies it as saheeh 2/250.

Abu Wail says that Sayyiduna Umar and Sayyiduna Ali radiallahu anhu would not say the basmalah, ta'awwudh or Ameen loudly. [180]

Ibn Jareer al Tabari says as quoted by Ibn al Turkurnam [181] that this was the practice of most of the Sahâbah radiallahu anhum and Tabi'ûn. [182]

Then Repeat The Basmalah And Recite Any Other Sûrah, Or At Least One Long Verse Or Three Small Verses From Any Part Of The Qur'ân.

Allâh says in the Qur'ân: Thus, recite whatever may be possible from the Qur'ân. [183]

Sayyiduna Abu Qatadah radiallahu anhu narrates that Rasulullah (صلى الله عليه وسلم) would recite Sûrah al Fatihah and another Sûrah in the first two rak'aat of Dhuhr and Asr Salâh, and at times he would (read loud enough and) allow us to hear a verse. In the second two rak'aat he would read only Sûrah al Fatihah." [184]

Sayyiduna Ubadah bin al Samit radiallahu anhu narrates that Rasulullah (صلى الله عليه وسلم) said, 'There is no Salâh for one who does not recite the mother (essential chapter al Fatihah) of the book and more." [185]

Sayyiduna Abu Saeed al Khudri radiallahu anhu relates that Rasulullah (صلى الله عليه وسلم) said, 'The key to Salâh is purity, its consecration is takbeer, and its deconsecrating act is the salam. And there is no Salâh for one who does not recite 'Alhamdulillâh...'(the opening chapter of the book) and a Sûrah in an obligatory or other (prayer).' [186]

If You Are Praying In A Congregation Then You Should Not Read Anything Behind The Imam

*Click here for, **Detailed Discussion on reciting behind the Imam during Salâh***

*Click here for, **Detailed Discussion about Saying Ameen Silently during Salâh being Sunnah***

Allâh says: And when the Qur'ân is recited, listen to it attentively and remain silent, that you may receive mercy. [187]

Sayyiduna Abu Hurairah radiallahu anhu says, 'Rasulullah (صلى الله عليه وسلم) turned around after a Salâh in which he had recited loudly. He enquired, "Has any one of you recited (behind me)?" A man replied, "I did." Rasulullah (صلى الله عليه وسلم) said, "I say: what is it with me? I am being contested for the Qur'ân." After the people heard this from Rasulullah (صلى الله عليه وسلم) they stopped reciting with him (behind him) in those Salâh in which he would pray loudly.' [188]

Sayyiduna Abu Hurairah radiallahu anhu reports that Rasulullah (صلى الله عليه وسلم) said, 'The Imam has been appointed so that he may be followed. Thus, when he says the takbeer, you say it also, and when he recites remain silent.' [189]

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180 Ibn Jareer al Tabari in Tahdheeb al Aathaar as quoted by Ibn al Turkumani 2/70. Also reported by Tahawi 1/204. Muhaddith Dhafar Ahmad Uthmani says that its narrators are those of the six books of hadeeth except for Abu Sa'd al Baqqal who is authentic and a mudallis.
181 Ibn al Turkumani 2/85.
182 For a more detailed discussion of this topic see next volume.
183 al Muzzammil 73/20.
184 Muslim 451, Bukhari 725.
185 Muslim 394, Abu Dawood 822 and Ibn Hibban 1783.
186 Tirmidhi 238. He adds that it is hasan.
187 Al A'raaf 7/204.
188 Malik 194, Ahmad 7760, Ibn Majah 849, Abu Dawood 826, Tirmidhi 312 and Nasai 919.
189 Ahmad 9151. Also reported by Ahmad bin Manee' and Abd bin Humaid in their Musnads with a saheeh sanad as quoted by Bouseeree in Misbah al Zujajah Chapter 150, hadeeth 313. Narrated also by Ibn Majah 846, Abu Dawood 603, Nasai 921 & 922 and Tahawi 1/217. Imam Nimawi says that its isnad is saheeh. Allamah Abdul Hayy Luckhnawi categorically concludes in his Imam al Kalam, p 165 that the hadeeth is authentic after quoting a number of ulama who have declared it saheeh including Imam Ahmad. For details of Allamah Abdul Hayy Luckhnawi's life, learning and works see the biographies.

Sayyiduna Abu Musa al Ash'ari radiallahu anhu says, 'Rasulullah (صلى الله عليه وسلم) taught us that "When you stand up for prayer one of you should lead the rest, and when the Imam recites remain silent." [190]

Abu Wail reports that Sayyiduna Abdullah bin Mas'ud radiallahu anhu was asked about reciting behind the Imam. He replied, 'Remain silent for the recitation (of the Imam). For indeed there is a duty in Salâh for which the Imam is sufficient for you.' [191]

Nafi' reports that when Sayyiduna Abdullah bin Umar radiallahu anhu would be asked, 'Should one recite behind the Imam?' he would reply, 'When one of you prays behind the Imam then the Imam's recitation is sufficient for him. When he prays alone he should recite.' Nafi' adds, 'Abdullah bin Umar radiallahu anhu would not recite behind the Imam.' [192] Sayyiduna Jabir bin Abdullah radiallahu anhu relates that Rasulullah (صلى الله عليه وسلم) said, 'One who prays behind an Imam, the recitation of the Imam is sufficient for him.' [193]

The above hadeeth has also been reported from Rasulullah (صلى الله عليه وسلم) on the authority of the noble Sahâbah Anas, [194] Abdullah bin Abbas, [195] Abu Hurairah, [196] Abu Saeed al Khudri, [197] Abdullah bin Umar, [198] Ali, [199] and Abu al Dardaa [200] radiallahu anhum.

Ahadeeth such as those above stressing the obligation of Sûrah al Fâtihah are for the Imam or the individual, not the muqtadi. Imam Tirmidhi has quoted Imam Ahmad who commented on the above hadeeth (There is no Salâh for one...) by saying 'This is if he is alone.'

Wahb bin Kaysan reports that he heard Sayyiduna Jabir bin Abdullah radiallahu anhu say, 'He who prays one rak'ah in which he does not recite Sûrah al Fâtihah has in fact not prayed at all, unless he is behind an Imam.' [201]

When This Recitation Is Finished, Repeat The Takbeer

Abu Salâmah relates that Sayyiduna Abu Hurairah radiallahu anhu would lead them in Salâh, and pronounce the takbeer whenever he rose or fell (into ruku' or prostration). Having completed the Salâh he would turn around and say, 'Amongst you my Salâh is the closest to that of Rasulullah (صلى الله عليه وسلم).' [202]

Sayyiduna Abdullah bin Mas'ud radiallahu anhu says, 'Rasulullah (صلى الله عليه وسلم) would say the takbeer at the time of each rising, descent, standing, and sitting, and so would Abu Bakr, Umar and Uthman radiallahu anhum. [203]

And, Without Raising Your Hands,

*Click here for, **Detailed Discussion about Raf-ul-Yadain in Salâh***

190Ahmad 19224, Muslim 404 (as part of a longer hadeeth), and Ibn Majah 847.
191Imam Muhammad in his al Muwatta 120 & 122, Ibn Abi Shaibah 3780, and Tahawi 1/217. Imam Nimawi says 369 that its isnad is saheeh.
192Malik 193.
193Imam Abu Hanifah as recorded in the Musnad of Khaskafi p307 and in Jam'i al Masaneed 1/ 334; Imam Muhammad in his al Muwatta 117 and in his Kitab al Hujjah 1/118 with an isnad declared saheeh by Hafidh Badr al Deen al Aini and Imam Nimawi 364. Also reported by Ibn Abi Shaibah 3802 with an isnad classified saheeh by Ibn at Turkumani 2/228; Ahmad 14233; Abd bin Humaid 1050; Ahmad bin Manee' with a saheeh isnad as quoted by Imam Nimawi 364; Ibn Majah 850; Tahawi 1/217 with an isnad declared saheeh by Hafidh Ibn al Humam as mentioned in the footnotes of Sharh Maani al Athaar 1/217; and Baihaqi 2897.
194Ibn Hibban in his al Dhuafaa 2/202.
195Daruqutni 1238 & 1252.
196Daruqutni 1229 & 1230.
197Tabarani in al Mu'jam al Awsat as quoted by Hafidh Haithami 2/111. Hafidh Haithami says that the sanad contains Haroon al Abdi who is matrook.
198Daruqutni 1225.
199Daruqutni 1234.
200Daruqutni 1248.
201 Malik 188 and Tirmidhi 313.
202Malik 168, Bukhari 752 and Muslim 392.
203Ahmad 3652, Darimi 1249, Tirmidhi 235 and Nasai 1149. Imam Tirmidhi says that it is a hasan saheeh hadeeth.

Alqamah reports that Sayyiduna Abdullah bin Mas'ud radiallahu anhu said, 'Should I not lead you in Salâh in the manner of Rasulullah (صلى الله عليه وسلم) ?' He then prayed and did not raise his hands except in the beginning. [204]

The above hadeeth has also been reported by Imam Nasai with the following wording: 'Should I not inform you of the Salâh of Rasulullah (صلى الله عليه وسلم)?' He then stood up and raised his hands once in the beginning. He did not raise them again. [205]

Sayyiduna Abdullah bin Mas'ud radiallahu anhu reports that Rasulullah (صلى الله عليه وسلم) would raise his hands at the time of the first takbeer and not raise them again. [206]

Sayyiduna Baraa bin Azib radiallahu anhu relates that when Rasulullah (صلى الله عليه وسلم) would begin Salâh he would raise his hands close to his ears and then not raise them again. [207]

Sayyiduna Abdullah bin Umar radiallahu anhu narrates that Rasulullah (صلى الله عليه وسلم) would raise his hands when beginning Salâh and then not raise them again. [208]

Abbad the son of Sayyiduna Abdullah bin Zubair radiallahu anhu relates that when starting Salâh Rasulullah (صلى الله عليه وسلم) would raise his hands in the beginning and not raise them again at any time until he completed his prayer. [209]

Sayyiduna Abdullah bin Mas'ud says, 'I prayed behind Rasulullah (صلى الله عليه وسلم), Abu Bakr, and Umar radiallahu anhum and they did not raise their hands except when beginning Salâh.' [210]

Aswad says, 'I prayed Salâh with Umar bin al Khattab radiallahu anhu and he did not raise his hands during any part of Salâh except in the beginning.' Abdul Malik (one of the narrators) says, 'I also observed Sha'bi, Ibrahim, and Ishaq not raising their hands except when beginning their Salâh.' [211]

Ibrahim al Nakhai says, 'Abdullah bin Mas'ud radiallahu anhu would not raise his hands in any part of Salâh except in the beginning.' [212]

Aasim bin Kulaib narrates from his father that Sayyiduna Ali radiallahu anhu would raise his hands at the first takbeer of

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204 Imam Abu Hanifah as recorded in Jam'i al Masaneed 1/355. Also reported by Ibn Abi Shaibah in his al Musannaf 2441 as well as his Musnad 323; Ahmad 3672, Abu Dawood 748, Tirmidhi 257; Nasai in al Mujtaba 1058 and also in al Sunan al Kubra 645 & 1099; Abu Ya'laa 5040 & 5302, and Baihaqi 2531. Ibn Hazam 2/ 264, Ibn al Turkumani 2/113 and Imam Nimawi 402 have all declared the hadeeth saheeh.

205 Nasai 1026. Muhaddith Dhafar Ahmad Uthmani says 814 that its narrators are those of both Bukhari and Muslim except Suwaid who is thiqah (authentic) and Aasim who is a thiqah narrator of Muslim.

206 Tahawi 1/224 with two different isnads. Muhaddith Dhafar Ahmad Uthmani has discussed each narrator of both these sanads and proven that they are all authentic 3/71.

207 Abdul Razzaq 2531, Ibn Abi Shaibah 2440, Abu Dawood 749; and Abu Ya'laa 1689, 1690, 1691 & 1692; and Tahawi 1/224. Allamah Anwar Shah al Kashmiri says as quoted by Muhaddith Yusuf al Binnouri 2/493, 'In short, this discussion of the topic from the angle of both hadeeth and historical data concludes that it is correct to use the hadeeth of Baraa (bin Azib) as evidence with the authentic additional wording (of "he would not raise them again")'.

208 Baihaqi in al Khilafiyyat as quoted by Hafidh Zailaee 1720. Muhaddith Yusuf al Binnouri 2/ 498 quotes Qadhi Abid Sindhi who says in al Mawahib al Lateefah, 'In my view this hadeeth is undoubtedly saheeh.' He also quotes 2/496 Allamah Anwar Shah al Kashmiri as saying, 'The sanad mentioned in the takhreej (Nasb al Ra'yah by Hafidh Zailaee) is saheeh.' For details of the lives, learning and works of both Hafidh Zailaee and Qadhi Abi Sindhi see the biographies.

209 Baihaqi in his al Khilafiyyat as quoted by Hafidh Zailaee 1721. Allamah Anwar Shah al Kashmiri says as quoted in Ma'arif al Sunan 2/ 496, 'I have researched the narrators of its isnad and the conclusion of the research was that it is saheeh.' He also added, 'It is a jayyid mursal hadeeth.'

210 Abu Ya'laa 5039, Daruqutni 1120, and Baihaqi 2534. Ibn al Turkumani says that this is a jayyid supporting narration. The hadeeth contains Muhammad bin Jabir bin Sayyar who has been declared weak by some, reliable by others. Muhaddith Dhafar Ahmad Uthmani 3/67 discusses his position at length before concluding that his hadeeth is at least hasan.

211 Ibn Abi Shaibah 2454 and Tahawi 1/227. Imam Tahawi says that it is a saheeh hadeeth. Ibn al Turkumani says 2/109 that this sanad is saheeh according to the conditions of Muslim. Hafidh Ibn Hajar says in al Dirayah p113 that its narrators are authentic.

212 Abdul Razzaq 2533-2535, Ibn Abi Shaibah 2443 and Tahawi 1/227. Imam Nimawi says that its isnad is jayyid (very good) and mursal.

Salâh. He would not raise them again after this. [213]

Abu Ishaq says, 'The companions of both Abdullah bin Mas'ud and Ali radiallahu anhum would not raise their hands except in the beginning of Salâh.' Wakee' adds, 'And they would not raise them again.' [214]

Mujahid says, 'I prayed Salâh behind Ibn Umar radiallahu anhu and he would not raise his hands in Salâh except at the time of the first takbeer.' [215]

Abdul Azeez bin Hakeem says, 'I saw Ibn Umar radiallahu anhu, raise his hands to the level of his ears at the time of the first takbeer in the beginning of Salâh, and he did not raise them apart from this.' [216]

Husain bin Abdul Rahman relates, 'Amr bin Murrah and I visited Ibrahim al Nakhai. Amr said, "Alqamah bin Wail al Hadhrami narrated to me from his father radiallahu anhu that he prayed Salâh with Rasulullah (صلى الله عليه وسلم). He saw him raise his hands when he said the takbeer, when he bowed into ruku' and when he rose there from." Ibrahim replied, "I do not know. He may possibly not have seen Rasulullah (صلى الله عليه وسلم) pray except on that day and thus remembered this of him. (Otherwise) did Ibn Mas'ud radiallahu anhu and his companions not remember this of him? I have not heard it from any one of them. They would only raise their hands in the beginning of Salâh when saying the takbeer".' [217]

Sayyiduna Jabir bin Samurah radiallahu anhu says, 'Rasulullah (صلى الله عليه وسلم) came out to us saying 'Why is it that I see you raising your hands as though they are the tails of obstinate horses? Remain calm in Salâh.' [218]

Abu Bakr bin Ayyash says, 'I have not seen a single faqeeh do it: raise his hands at any time other than the first takbeer.' [219]

Muhaddith Dhafar Ahmad al Uthmani writes,

'This shows that the raising of the hands when bowing into ruku' and when rising from it was most likely not practiced widely during the time of the Tabi'un, for Abu Bakr bin Ayyash was one of the foremost Tab'i Tabieen. Malik who was also a prominent Tab'i Tabiee says as is recorded in al Mudawwanah al Kubra, "I do not know of raising the hands in any takbeer of Salâh, neither whilst rising or bowing except in the beginning when he should raise his hands slightly." [220]

Ibn al Qasim also says, "Raising the hands was weak in the view of Malik except in the beginning of Salâh." This also shows that the raising of the hands was generally not practiced during that time.' [221]

Imam Nimawi says:

'The Sahâbah radiallahu anhum and those who came after them differed in this regard. As for the four caliphs, the raising of the hands has not been proven from them except in the first takbeer of tahreemah. And Allâh knows best.' [222]

After narrating the above hadeeth of Sayyiduna Abdullah bin Mas'ud radiallahu anhu, Imam Tirmidhi comments:

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213 Imam Muhammad in his al Muwatta 109, Ibn Abi Shaibah 2442, Tahawi 1/225 and Baihaqi 2535. Hafidh Zailaee says that it is a saheeh hadeeth 1/406. Hafidh Ibn Hajar says in al Dirayah 1/113 that its narrators are authentic and Hafidh Badr al Deen al Aini says in Umdat al Qari as quoted by Imam Nimawi 404, 'The isnad of Aasim bin Kulaib's hadeeth is saheeh according to the conditions of Muslim.'

214 Ibn Abi Shaibah 2446. Ibn al Turkumam says 2/115 that this is a great saheeh sanad.

215 Ibn Abi Shaibah 2452 and Tahawi 1/225. Hafidh Badr al Deen al Aini says Umdat al Qari 5/273 that its isnad is saheeh.

216 Imam Muhammad in al Muwatta 108.

217 Imam Abu Hanifah as recorded in Jam'i al Masaneed 1/353, Imam Muhammad in his al Muwatta of which Muhaddith Dhafar Ahmad Uthmani says that its narrators are authentic (825). Also reported by Tahawi 1/224, Daruqutni 1108 and Baihaqi 2536.

218 Ahmad 20450 & 20522, Muslim 430, Abu Dawood 1000 and Nasai 1184. For a further explanation of this hadeeth see in next volume.

219 Tahawi 1/228. Muhaddith Dhafar Ahmad Uthmani says 827, 'Its narrators are those of Bukhari except Ibn Abi Dawood and he is thiqah (authentic).' Muhaddith Yusuf al Binnouri says 2/494 that its sanad is strong. Abu Bakr bin Ayyash is one of the narrators of Bukhari and one of the teachers of Sufyan al Thawri, Ibn al Mubarak and Imam Ahmad.

220 al Mudawwanah al Kubra 1/165.

221 I'ilaa al Sunan 3/76.

222 Aathaar al Sunan p215.

'There is a narration of the same meaning on the authority of Baraa bin Azib, Abdullah bin Mas'ud's radiallahu anhu hadeeth is hasan, and many of the Rasulullah's (صلى الله عليه وسلم) learned companions are of the same view, i.e., the hands should not be raised during Salâh except once in the beginning. This is also the view of Sufyan al Thawri and the people of Kufah.'

Not raising the hands except in the beginning of Salâh was the known practice of Sayyiduna Abu Bakr, Sayyiduna Umar, Sayyiduna Ali and Sayyiduna Abdullah bin Mas'ud radiallahu anhum as well as many others from amongst the learned Sahâbah radiallahu anhum as mentioned by Tirmidhi above. It has also been reported from Sayyiduna Ibn Umar radiallahu anhu, and others. From amongst the Tabi'un it was the known practice of the companions of Sayyiduna Ali radiallahu anhu and Sayyiduna Ibn Mas'ud radiallahu anhu, Aswad bin Yazeed, Alqamah bin Qais, Ibrahim al Nakhai, Khaithamah, Qais bin Abi Hazim, Aamir al Sha'bi, [223] Abu Ishaq al Sabiee, Wakee', Aasim bin Kulaib, virtually all of the fuqahah and people of Kufah, and many in other cities. It is also the view and practice of Mughirah, Hasan bin Salih, Sufyan al Thawri, Hasan bin Hayy, Wakee', Ishaq bin Abi Israeel, Imam Abu Hanifah, Imam Malik, Imam Abu Yusuf, Imam Muhammad and their followers. [224]

… Bow Down Into Ruku',

… Allâh says in the Holy Qur'ân:

Oh you who believe! Bow down and prostrate, and worship your Lord. [225]

… grasping your knees with the fingers outspread, and keeping the back straight, not arching it, neither raising the head nor lowering it. Ensure that your arms are also kept free of your body [226]

Salim al Barrad relates in the longer hadeeth describing Sayyiduna Uqbah bin Amr's radiallahu anhu demonstration of the Rasulullah's (ﷺ) prayer [227] that 'When he performed the ruku', he placed his palms on his knees with his fingers slightly lower, and distanced his arms from his body until he was motionless'. [228]

Sayyiduna Ibn Abbas radiallahu anhu says, 'When Rasulullah (صلى الله عليه وسلم) would bow down into ruku' (his back would be so straight that) if water was poured onto his back it would settle there.' [229]

Sayyiduna Abu Hurairah radiallahu anhu reports that once a man entered the masjid and performed his Salâh whilst Rasulullah (صلى الله عليه وسلم) was in the corner of the masjid. He then greeted Rasulullah (صلى الله عليه وسلم). Rasulullah (صلى الله عليه وسلم) returned the greeting and said, 'Return and pray because you have not prayed.' The man went back, prayed and then greeted Rasulullah (صلى الله عليه وسلم) again. Rasulullah (صلى الله عليه وسلم) returned the greeting for a second time and said, 'Return and pray because you have not prayed.' On the third time the man said, 'Teach me.' Rasulullah (صلى الله عليه وسلم) said, 'When you stand for prayer, complete the wudhu, face the qiblah, pronounce the takbeer, and recite whatever Qur'ân you may know. Then bow down until you are motionless in ruku'. Now stand erect and then fall down and settle into prostration. Then rise from your prostration and sit motionless. Then fall down again and settle into prostration. Then rise until you stand up straight. Do this throughout your Salâh.' [230]

Sayyiduna Abu Qatadah radiallahu anhu relates that Rasulullah (صلى الله عليه وسلم) said, 'The worst of all thieves is one who steals from his Salâh.' They asked, 'Oh Prophet of Allâh! How does he steal from his Salâh?' He replied, 'He does not complete its ruku' or sujûd, and nor does he straighten his back in ruku' or sujûd.' [231]

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223 For the narrations describing the practice of the above Tabi'un see al Musannaf of Ibn Abi Shaibah 2444-2454.
224 See next volume for discussion of this topic.
225 al Hajj 22/77.
226 Unlike men, in ruku', women should tuck their arms into the body and not spread them outward. They should also simply place their hands over their knees with closed fingers, and not grasp them with the fingers spread wide open. See later chapter for details.
227 See Chapter 1 in next volume.
228 Ahmad 16628, Darimi 1304, Abu Dawood 863 and Nasai 1036. Imam Nimawi says that its isnad is saheeh.
229 Tabarani in al Mu'jam al Kabeer and Abu Ya'laa as quoted by Hafidh Haithami 2/123 who adds that its narrators are authentic.
230 Bukhari 6290 & 760.
231 Ahmad 11138, Darimi 1328, Ibn Khuzaimah 663, Tabarani in al Mu'jam al Kabeer 3283 and Hakim 835. Hakim declared it saheeh and Dhahabi agreed. Hafidh Haithami also says that its narrators are those of Bukhari.

The same hadeeth has also been reported on the authority of the noble Sahâbah Sayyiduna Nu'man bin Murrah, [232] Sayyiduna Abu Hurairah, [233] and Sayyiduna Abu Saeed al Khudri radiallahu anhum. [234]

Sayyiduna Ali bin Shaiban radiallahu anhu (who was part of a delegation) reports: 'We came to Rasulullah (صلى الله عليه وسلم) and pledged our allegiance to him. We prayed behind him, and he noticed a man from the corner of his eye who was not straightening his back in ruku' and sujûd. When Rasulullah (صلى الله عليه وسلم) completed his Salâh, he said, "Oh Muslims! There is no Salâh for one who does not straighten his back in ruku' and sujûd."' [235]

Sayiiduna Abu Humaid, Sayyiduna Abu Usaid, Sayyiduna Sahl bin Sa'd and Sayyiduna Muhammad bin Salâmah radiallahu anhum came together and discussed the Salâh of Rasulullah (صلى الله عليه وسلم). Sayyiduna Abu Humaid said, 'I am the most knowledgeable of you about the Salâh of Rasulullah (صلى الله عليه وسلم). When he would bow down into ruku' he would place his hands upon his knees as though he was grasping them, and he would bend his arms and distance them from his sides.' [236]

Sayyiduna Wail bin Hujr radiallahu anhu reports that when Rasulullah (صلى الله عليه وسلم) would bow down into ruku' he would spread his fingers wide, and when prostrating he would keep them together. [237]

The above hadeeth has also been narrated without the mention of the sujûd. [238]

Sayyiduna Umar radiallahu anhu said, 'The knees are sunnah for you so grasp your knees.' [239]

Say Tasbeeh For A Minimum Of Three Times

Allâh says in the Holy Qur'ân:

Then hymn with praise the name of your Lord, the Most Great.[127] [240]

Sayyiduna Uqbah bin Aamir al Juhani radiallahu anhu narrates, 'When the verse 'And praise the name of your Lord the most great' was revealed to Rasulullah (صلى الله عليه وسلم), he said, 'Place this in your ruku'.' And when the verse 'Praise the name of your Lord the Most High' was revealed he said, 'Place this in your prostration.' [241]

Sayyiduna Hudhaifah radiallahu anhu says that he prayed Salâh with Rasulullah (صلى الله عليه وسلم) who would read 'Subhâna Rabbiyal-Azeem' (Praised be my Lord the Most Great) in his bowing of ruku', and 'Subhâna Rabbiyal-A'lâ' (Praised be my Lord the Most High) in his prostration. [242]

Similar ahadeeth about rasulullah's (ﷺ) own practice have been narrated on the authority of Sayyiduna Abu Bakrah

232 Malik 401.
233 Ibn Hibban 1885, and Hakim 836 who declared it saheeh and Dhahabi agreed.
234 Abu Dawood Tayalisi 2219, Ahmad 11549, and Abu Ya'laa 1311.
235 Ahmad 15862, Ibn Majah 871 and Ibn Hibban 1888. Imam Nimawi says that its isnad is saheeh (420).
236 Tirmidhi 260. He adds that the hadeeth is hasan saheeh.
237 Ibn Hibban 1917, Tabarani in al Mu'jam al Kabeer as quoted by Hafidh Haithami 2/135; and Baihaqi 2695. Hafidh Haithami says that its isnad is hasan.
238 Ibn Khuzaimah 594 and Hakim 814 who declared it saheeh and Dhahabi agreed.
239 Tirmidhi 258 and Nasai 1034. Imam Tirmidhi says the hadeeth is hasan saheeh.
240 al Waqi'ah 56/74.
241 Abu Dawood Tayalisi 1000, Ahmad 16961, Darimi 1305, Ibn Majah 887, Abu Dawood 869, Abu Ya'laa 1738, Ibn Khuzaimah 670, Tahawi 1/235, Ibn Hibban 1895, Tabarani in al Mu'jam al Kabeer 889, Hakim 818 and Baihaqi 2555. Imam Nawawi says that the hadeeth is hasan as quoted by Mulla Ali Qari in al Mirqat, and Imam Nimawi also declares it hasan (424).
242 Ibn Majah 888, Nasai in al Mujtaba 1046 and in al Sunan al Kubra 634, Tahawi 1/235, and Ibn Hibban 1894. Imam Nimawi says that its isnad is saheeh (423).

radiallahu anhu [243] and Sayyiduna Jubair bin Mutim. [244]

Sayyiduna Abdullah bin Mas'ud radiallahu anhu relates that Rasulullah (صلى الله عليه وسلم) said, 'When one of you bows down into ruku' he should say 'Subhâna Rabbiyal-Azeem' three times and this is the minimum, and when he falls into prostration he should say 'Subhâna Rabbiyal-A'lâ' three times and this is the minimum.' [245]

And then rise again to the standing position (qiyâm) saying 'Sami'-allâhu li man hamidah (Allâh hears those who praise Him)'

You should stand erect and say 'Allâhumma Rabbanâ wa lakal Hamd (Oh Allâh, Our Lord! You are Praised)'.

Sayyiduna Abu Hurairah radiallahu anhu narrates that Rasulullah (صلى الله عليه وسلم) said, 'When the Imam says "Sami Allâhu li man Hamidah" say "Allâhumma Rabbanâ lakal Hamd". For one whose above prayer coincides with that of the angels will have all his past sins forgiven.' [246]

Sayyiduna Abu Hurairah radiallahu anhu also reports that when Rasulullah (صلى الله عليه وسلم) would intend to pray Salâh, he would pronounce the takbeer when standing and then when bowing into ruku'. When he raised his back from ruku' he would say 'Sami Allâhu li man Hamidah', and then whilst standing he would say 'Rabbanâ lakal Hamd'. [247]

Members Of The Congregation Should Only Say 'Rabbanâ…'

Sayyiduna Abu Hurairah narrates that Rasulullah (صلى الله عليه وسلم) said, 'When the Imam says 'Sami Allâhu li man Hamidah' say 'Allâhumma Rabbanâ lakal Hamd'. For he whose above prayer coincides with that of the angels will have all his past sins forgiven.' [248]

Amir al Sha'bi says, 'The congregation behind the Imam will not say 'Sami Allâhu li man Hamidah'. They will only say 'Rabbanâ lakal Hamd'.' [249]

Whilst Standing In This Position Do Not Fasten Your Hands But Leave Them At Your Sides

As part of a longer hadeeth it is reported that when Sayyiduna Ali radiallahu anhu would stand up for prayer and say the takbeer he would place his right hand on his left wrist. He would remain like this until he bowed down into ruku'. [250]

Leaving the hands hanging at the side after ruku' has always been the practice of the entire ummah. The method of fastening the hands at this time as adopted by certain people has never been mentioned by any of the Sahâbah in their narrations despite being so particular and diligent in their description of Rasulullah (صلى الله عليه وسلم)'s prayer and in turn this has never

243 Bazzar as quoted by Hafidh Ibn Hajar in Mukhtasar Zawaid al Bazzar 384. Imam Nimawi says that its isnad is hasan (425).
244 Bazzar as quoted by Hafidh bin Hajar in Mukhtasar Zawaid al Bazzar 383. Also reported by Tabarani in al Mu'jam al Kabeer 1572 and in Musnad al Shamiyyeen 1359.
245 Ibn Majah 890, Abu Dawood 886 and Tirmidhi 261.
246 Bukhari 763 and Muslim 409.
247 Bukhari 756 and Muslim 392.
248 Bukhari 763 and Muslim 409.
249 Abu Dawood 849. Sha'bi is a tabiee and Ijli has said that the mursal narrations of Sha'bi are saheeh.
250 Ibn Abi Shaibah 3940 and Baihaqi 2333.

been quoted as being the practice of anyone from amongst the Sahâbah, Tabi'un or Tab' Tabieen. [251]

It is Sunnah to be stand upright and be tranquil before going into Sujood (prostration)

Abu Hurairah (RA) said: "My beloved friend, Muhammad (ﷺ) forbade me to perform postures of prayer copying the picking of a rooster; (signifying fast performance of prayer), moving eyes around like a fox and the sitting like monkeys (i.e. to sit on thighs)." [252]

The Messenger of Allah (صلى الله عليه وسلم) said: "The worst thief is the one who steals from his own prayer." People asked, 'Messenger of Allah (صلى الله عليه وسلم) ! How could one steal from his own prayer?' He (ﷺ) said: "By not completing its rukoo' and sujood." [253]

Then, Repeating The Takbeer And Without Raising Your Hands Begin The Prostration

Allâh says in the Holy Qur'ân:

Oh you who believe! Bow down and prostrate, and worship your Lord. [254]

Allow Your Knees To First Touch The Ground Followed By The Hands

Sayyiduna Wail bin Hujr radiallahu anhu says, 'I saw Rasulullah (صلى الله عليه وسلم) place his knees (on the ground) before his hands when he would prostrate, and lift up his hands before his knees when rising.' [255]

Khattabi, [256] Tibi, Ibn al Mundhir, [257] and Ibn Sayyid al Naas al Ya'muri have all declared the above hadeeth of Sayyiduna Wail bin Hujr radiallahu anhu as more established and authentic than the hadeeth of Sayyiduna Abu Hurairah radiallahu anhu (discussed later in next volume) on the same subject.

This hadeeth is supported by the following narrations:

Sayyiduna Anas radiallahu anhu says, 'I saw Rasulullah (صلى الله عليه وسلم) say the takbeer and place his thumbs close to his ears. He bowed down into ruku' until each of his joints became motionless, and then descended (into sujûd) with the takbeer. His knees went before his hands.' [258]

Sayyiduna Abu Hurairah radiallahu anhu reports that Rasulullah (صلى الله عليه وسلم) said, 'When one of you falls down into sajdah he should begin with his knees before his hands and he should not descend in the manner of a camel.' [259]

Sayyiduna Abu Hurairah radiallahu anhu reports that Rasulullah (صلى الله عليه وسلم) said, 'When one of you falls down into sajdah does he do so in the manner of a camel?' [260]

Sayyiduna Sa'd bin Abi Waqqas radiallahu anhu says, 'We used to place our hands before our knees, then we were instructed

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251 See next volume for details.
252 Ahmed.
253 Tabarani, Hakim.
254 al Hajj 22/77.
255 Darimi 1320, Ibn Majah 882, Abu Dawood 838, Tirmidhi 268, Nasai 1089, Ibn Khuzaimah 626, and Tahawi 1/255. Also reported by Ibn al Sakan in his Saheeh as quoted by Hafidh bin Hajar in al Talkhees al Habeer 1/254 no. 379. Narrated also by Ibn Hibban 1909, Hakim 822, Baihaqi 2628 and Baghawi 3/133 no 642. Imam Tirmidhi says that the hadeeth is hasan ghareeb and Hakim has declared it saheeh and Dhahabi agreed. This hadeeth has also been narrated with other chains.
256 As mentioned by Hafidh in Fath al Bari 2/370, and Baghawi in Sharh al Sunnah 3/135.
257 In al Awsat 3/166.
258 Hakim 822 and Baihaqi 2632. Hakim classified it saheeh and Dhahabi agreed with him. Hafidh Ibn al Humam quotes Ibn al Jawzi in Fath al Qadeer 1/287 as saying that all of its narrators are authentic.
259 Ibn Abi Shaibah 2702, Abu Ya'laa 11/414 no 6540, Tahawi 1/255 and Baihaqi 2635.
260 Abu Dawood 841, Nasai 1090 and Baihaqi 2636.

to place our knees before our hands.' [261]

Kulaib narrates that when Rasulullah (صلى الله عليه وسلم) would prostrate his knees would fall to the ground before his hands. [262]

Sayyiduna Hakeem bin Hizam radiallahu anhu says, 'I pledged to Rasulullah (صلى الله عليه وسلم) that I would not descend except whilst being upright.' [263]

Sayyiduna Ubayy bin Ka'b radiallahu anhu narrates that Rasulullah (صلى الله عليه وسلم) would fall down upon his knees and not lean. [264]

Aswad reports that Sayyiduna Umar radiallahu anhu would fall down on his knees. [265]

The same has been reported about Sayyiduna Umar radiallahu anhu by Alqamah [266] and Ibrahim al Nakhai. [267]

Ibrahim al Nakhai says, 'It has been remembered of Ibn Mas'ud radiallahu anhu that his knees would fall to the ground before his hands.' [268]

Abdullah relates that when his father (Muslim bin asaar) [269] would prostrate his knees would fall to the ground followed by his hands and then his head. [270]

Nafi' reports that when Ibn Umar radiallahu anhu would prostrate he would place his knees before his hands and when rising from the prostration he would raise his hands before his knees. [271]

Abu Ishaq relates that when the companions of Abdullah (bin Masood) radiallahu anhu would descend for sujûd their knees would fall to the ground before their hands. [272]

Mahdi bin Maimoon says, 'I saw Ibn Seereen place his knees before his hands.' [273]

Mugheerah says, 'I asked Ibraheem (al Nakhai) about a man who places his hands before his knees when falling down into sujûd. He replied, "Only a fool or mad man would do it."' [274]

Imam Tirmidhi says after narrating the above hadeeth of Sayyiduna Wail bin Hujr radiallahu anhu, 'This is the practice of most of the people of learning. They are of the view that a man should place his knees before his hands, and when rising he should lift his hands before his knees.' [275]

(Allow Your) Nose (to Touch The Ground) And Finally The Forehead Which Should Be Positioned Between The Two Palms Laid Flat On The Ground Towards The Qiblah

Sayyiduna Wail bin Hujr radiallahu anhu also says, 'I observed Rasulullah (صلى الله عليه وسلم) (praying Salâh), and when he

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261 Ibn Khuzaimah 828 and Baihaqi 2637. Hafidh Ibn Hajar says in Fath al Bari that two of its narrators are weak.
262 Baihaqi 2630. This hadeeth is mursal.
263 Ahmad 14888 and Nasai 1084.
264 Ibn Hibban as quoted by Hafidh Haithami in Mawarid al Dhamaan 497.
265 Ibn Abi Shaibah 2704.
266 Tahawi 1/256. Imam Nimawi says 432 that its isnad is saheeh.
267 Abdul Razzaq 2955.
268 Tahawi 1/256. Muhaddith Dhafar Ahmad Uthmani says 3/35 that its isnad is saheeh.
269 For details of his life and learning see the biographies.
270 Abdul Razzaq 2958 and Ibn Abi Shaibah 2706.
271 Ibn Abi Shaibah 2705.
272 Ibn Abi Shaibah 2711.
273 Ibn Abi Shaibah 2709.
274 Abdul Razzaq 2956 & 2957, Ibn Abi Shaibah 2707, and Tahawi 1/256. Muhaddith Dhafar Ahmad Uthmani says that its narrators are authentic (3/35).
275 For a more detailed discussion of the topic refer next volume.

prostrated he placed his hands close to his ears.' [276]

Abu Ishaq says, 'I asked Baraa bin Azib "Where did Rasulullah (صلى الله عليه وسلم) place his face when prostrating?" He replied, "Between his palms."' [277]

Sayyiduna Wail bin Hujr radiallahu anhu reports that when Rasulullah (صلى الله عليه وسلم) would prostrate he would do so between his palms. [278]

There are other ahadeeth which suggest that a person should place his hands close to his shoulders in sujûd. Muhaddith Yusuf Binnouri explains in his commentary of Tirmidhi that the different narrations of the place of the hands in sujûd are similar to those relating to the raising of the hands in the beginning of Salâh. They can be reconciled in the same manner and collectively taken to mean that in sujûd the hands should be placed in such a way that the wrists are close to the shoulders, the fingertips are near the top of the ears and face is in between the palms.

Imam Tahawi also explains that those who raise their hands till their shoulders in the beginning of Salâh place the hands in the same way in sujûd, and those who raise them till their ears in the beginning of Salâh place them close to their ears in sujûd also.

Sayyiduna Wail bin Hujr radiallahu anhu reports that when Rasulullah (صلى الله عليه وسلم) would bow down into ruku' he would spread his fingers wide, and when prostrating he would keep them together. [279]

Sayyiduna Wail bin Hujr radiallahu anhu narrates that when Rasulullah (صلى الله عليه وسلم) would prostrate he would keep his fingers (tightly closed) together. [280]

Do Not Rest Your Forearms On The Ground But Keep Them Raised And Away From The Body [281]

Sayyiduna Abdullah bin Malik bin Buhainah radiallahu anhu reports that when Rasulullah (صلى الله عليه وسلم) prayed and then prostrated he would spread out his arms until the whiteness of his armpits became visible. [282]

Ummul Mu'mineen Maimoonah radiallahu anha says that when Rasulullah (صلى الله عليه وسلم) would prostrate (he would spread his arms so much that) if a small lamb wanted to pass under him it could do so. [283] Sayyiduna Anas bin Malik radiallahu anhu relates that Rasulullah (صلى الله عليه وسلم) said, 'Complete your prostrations, and let not one of you rest his forearms in the manner of a dog.' [284]

Sayyiduna Ibn Abbas radiallahu anhu narrates that Rasulullah (صلى الله عليه وسلم) said, 'I have been instructed to prostrate on seven bones: on the forehead, and he also pointed to his nose; on the hands, on the knees, and on the balls of the two feet. And (I have also been instructed that) we do not gather our clothes and hair.' [285]

Sayyiduna Abu Humaid radiallahu anhu relates that when Rasulullah (صلى الله عليه وسلم) would prostrate he would firmly rest his forehead and nose on the ground, distance his arms from his sides, and place his palms close to his shoulders. [286]

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276 Abdul Razzaq 2948, Tahawi 1/257 and Baihaqi 2692. Imam Nimawi says that its isnad is saheeh (438).
277 Tirmidhi 271. He adds that the hadeeth is hasan saheeh ghareeb.
278 Ahmad 18365.
279 Ibn Hibban 1917, Tabarani in al Mu'jam al Kabeer as quoted by Hafidh Haithami 2/135. Also reported by Baihaqi 2695. Hafidh Haithami says that its isnad is hasan.
280 Ibn Khuzaimah 642 and Hakim 826. Hakim has declared it saheeh and Dhahabi agreed.
281 During prostration men should allow for some space and distance between their stomachs and thighs, and arms and the side of the body, whilst women should press these limbs together. Men should also raise their arms off the ground and allow for some distance but women should let them cling to the ground.
282 Bukhari 383 and Muslim 495.
283 Muslim 496.
284 Bukhari 788 and Muslim 493.
285 Bukhari 779 and Muslim 490.
286 Tirmidhi 270. He adds that the hadeeth is hasan saheeh.

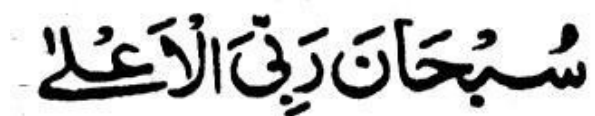
Also Ensure That Your Thighs Are Not Pressed Against Your Abdomen And Your Toes Are Facing Qiblah

Sayyiduna Abu Hurnaid radiallahu anhu reports as part of a longer hadeeth that when Rasulullah (صلى الله عليه وسلم) prostrated he would distance his thighs (from the upper torso), and would not let his abdomen touch any part of them. [287]

Again as part of a longer hadeeth Sayyiduna Abu Humaid al Saidee radiallahu anhu reports that when prostrating he (Rasulullah (صلى الله عليه وسلم)) would place his hands without spreading them out or bringing them too close (to himself), and point his toes towards the qiblah. [288]

Say Tasbeeh For A Minimum Of Three Times

Allâh says in the Holy Qur'ân:

Hymn with praise the name of your Lord, the Most High. [289]

And Then Pronouncing The Takbeer Raise Your Head And Sit Upright, Without Sitting On The Balls Of Your Feet

Sayyiduna Samurah radiallahu anhu narrates that the Prophet forbade iqa'a [290] in Salâh [291]

Sayyiduna Abu Hurairah says, 'My beloved friend, Rasulullah (صلى الله عليه وسلم) advised me of three things and forbade three things. He forbade me from pecking like a cock, squatting in the manner of a dog, and looking around like a fox.' [292]

Sayyiduna Ali radiallahu anhu says, 'Rasulullah (صلى الله عليه وسلم) said to me, "Oh Ali! I like for you whatever I like for myself and I dislike for you whatever I dislike for myself. Do not sit in an iqa'a position between the two sajdahs." [293]

Anas bin Malik radiallahu anhu reports that Rasulullah (صلى الله عليه وسلم) said to him, 'When you raise your head from sujûd then do not sit in an iqa'a position as a dog sits, Place your posterior between your feet and firmly place the top part of your feet upon the ground.' [294]

Tawoos reports, 'We asked Ibn Abbas about sitting (in the iqa'a position) on the two feet. He replied that it is sunnah. We said, "We view it as an affliction upon the foot." He replied, "Nay. It is the sunnah of your Prophet."' [295]

Tawoos's son reports from his father that he saw Abdullah bin Umar, Abdullah bin Zubair, and Abdullah bin Abbas radiallahu anhum sit in an iqa'a position. [296]

There is no contradiction here in the ahadeeth. As explained by Imam Baihaqi, Ibn al Salâh, Imam Nawawi and others, iqa'a is of two kinds: the iqa'a of a dog, which is to place both the posterior and the hands on the floor and to raise the knees in front. It is this kind of iqa'a that has been prohibited in the ahadeeth. The second form of iqa'a is to sit on the balls of the feet keeping the knees on the ground, and to rest the posterior upon the heels. It is this second kind of iqa'a that has been ascribed

287 Abu Dawood 730.
288 Bukhari 794.
289 al A'laa 87/1.
290 To place both the posterior and the hands on the floor and to raise the knees in front in the manner of a dog.
291 Tabarani in at Mu'jam at Kabeer 7/229 no 6957, Hakim 1005 and Baihaqi 2739. Hakim declared it saheeh and Dhahabi agreed.
292 Ahmad 8044, Abu Ya'laa and Tabarani in al Mu'jam al Awsat as quoted by Hafidh Haithami 2/80. Hafidh Haithami adds that the isnad of Ahmad is hasan.
293 Ibn Majah 894, Tirmidhi 282 and Baihaqi 5790.
294 Ibn Majah 896. Bouseeree says in Misbah al Zujajah Chapter 158, hadeeth 329, 'This is a dhaeef isnad.' He later adds that the hadeeth has a supporting narration reported by Tirmidhi on the authority of Sayyiduna Ali.
295 Muslim 536.
296 Abdul Razzaq 3029. Imam Nimawi says that its isnad is saheeh (442).

to the three Sahâbah in the above hadeeth. However, even this second form is only to be adopted at the time of need because under the general statement of the ahadeeth the ulama have described it as being makrooh also. The correct sunnah method of sitting between the two sajdahs, as described in the next hadeeth by Abdullah bin Umar radiallahu anhu himself, is to sit on the left foot with the right foot erect.

Mughirah bin Hakeem relates that he saw Abdullah bin Umar radiallahu anhu sit back from the two sajdahs in Salâh on the balls of his feet. When he ended his prayer, he mentioned this to him, upon which he replied, 'This is not the sunnah of Salâh. I only do this because I am ill.' [297]

… And Without Leaning To Any One Side

Sayyiduna Anas radiallahu anhu reports that Rasulullah (صلى الله عليه وسلم) forbade iqa'a and tawarruk in Salâh. [298]

Abdullah bin Dinar reports that he had seen Abdullah bin Umar radiallahu anhu with a man praying at his side. When the man sat down, he adopted the tarabbu' position (put out both legs to one side and sat on the ground) and crossed his feet. When Ibn Umar finished he disapproved of this. The man protested, 'But you do the same.' Abdullah bin Umar radiallahu anhu said, 'I am ill.' [299]

Abdullah (the son of Sayyiduna Abdullah bin Umar radiallahu anhu) reports that he used to see his father adopt the tarabbu' position when sitting in Salâh. He said, 'So I did the same, and I was young at the time. Abdullah forbade me and said, "The sunnah of the prayer is that you keep your right foot vertical and lay down your left foot." I said to him, "But you do the same." He said, "My feet do not support me."' [300]

In the above hadeeth Sayyiduna Ibn Umar radiallahu anhu is not quoted as mentioning how a person should sit after spreading the left foot on the ground; by placing the posterior upon the ground or on the left foot? The following hadeeth clarifies this though:

Sayyiduna Abdullah bin Umar radiallahu anhu says, 'It is the sunnah of Salâh to raise the right foot and face it towards the qiblah with its toes, and to sit on the left foot.' [301]

You should sit with both your legs tucked in beneath you, the left foot spread out with the toes in the direction of the right foot which itself should be upright with the toes facing the qiblah. Both hands should be rested upon the thighs with the fingers facing the qiblah. This sitting posture is to be adopted throughout the Salâh. There is no difference in the manner of sitting for the second and last rak'ah or for the sitting between the two prostrations. [302]

Ummul Mu'mineen A'ishah radiallahu anha reports that Rasulullah (صلى الله عليه وسلم) would begin his Salâh with the takbeer, and his recitation with 'Alhamdu lillâhi Rabbil 'Âlameen', and when he would bow down into ruku' he would not raise his head nor lower it but keep it in between. Then when he would raise his head from ruku' he would not prostrate until he had stood upright, and having raised his head from sajdah he would not prostrate again until he had sat upright. He would recite the tahiyyah after every two rak'ah, spread his left foot and raise erect his right foot. He would forbid the squatting of the devil, and that a man should spread his arms upon the ground in the manner of animals. He would end his Salâh with the salâm. [303]

Sayyiduna Wail bin Hujr radiallahu anhu reports, 'I prayed Salâh behind Rasulullah (صلى الله عليه وسلم) and said to myself "I will preserve the Salâh of Rasulullah (صلى الله عليه وسلم)." When he sat for tashahhud he spread his left foot upon the ground and sat on it, and placed his left palm upon his left thigh and his right arm upon his right thigh. He then shaped his fingers making a circle with the middle finger and the thumb and began praying with the other one (forefinger).' [304]

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297 Malik 201.

298 Ahmad 13025. Also reported by Bazzar as quoted by Hafidh Haithami 2/86. Narrated also by Baihaqi 2740. Suyuti has classified it saheeh in his al Jam'i al Sagheer 9333 and Muhaddith 14 Yusuf Binnouri has also declared it saheeh 3/ 162.

299 Malik 200.

300 Malik 202.

301 Nasai 1157 & 1158. Imam Nimawi says that its isnad is saheeh (458).

302 Women Should Take Out Both Their Legs Towards The Right Hand Side Of The Body And Rest On The Posterior Without Raising Their Right Foot.

303 Muslim 498.

304 Saeed bin Mansoor as quoted by Imam Nimawi 457. Also reported by Tahawi 1/259. Imam Nimawi says that its isnad is

In another narration Sayyiduna Wail bin Hujr radiallahu anhu says, 'I arrived in Madinah and said to myself, "I will observe the prayer of Rasulullah (صلى الله عليه وسلم)." When he sat for tashahhud he spread his left foot, placed his left hand on his left thigh, and raised his right foot upright.' [305]

Sayyiduna Abdullah bin Umar radiallahu anhu says, 'It is the sunnah of Salâh to raise the right foot and face it towards the qiblah with its toes, and to sit on the left foot.' [306]

After narrating the above hadeeth of Sayyiduna Wail bin Hujr radiallahu anhu Imam Tirmidhi says, 'This is the practice of the majority of the people of learning.'

Then repeating the takbeer, fall into the second prostration, and after having recited the tasbeeh as in the first prostration, say the takbeer again and return to the standing position. Whilst standing up, ensure that you first lift your forehead and nose, followed by your hands and finally your knees. Do not support yourself on your hands

Sayyiduna Ibn Umar radiallahu anhu reports that Rasulullah (صلى الله عليه وسلم) forbade that a man should support himself on his hands when rising in Salâh. [307]

Sayyiduna Ibn Umar radiallahu anhu also reports that Rasulullah (صلى الله عليه وسلم) forbade that a man should support himself on his hands in Salâh. [308]

Sayyiduna Wail bin Hujr radiallahu anhu says, 'I saw Rasulullah (صلى الله عليه وسلم) place his knees (on the round) before his hands when he would prostrate, and lift up his hands before his knees when rising.' [309]

Sayyiduna Wail bin Hujr radiallahu anhu narrates (as part of a longer hadeeth), 'And when he (Rasulullah (صلى الله عليه وسلم)) would rise he would do so on his knees, and he would place his hands (for support) upon his thighs.' [310]

Sayyiduna Ali radiallahu anhu says, 'It is part of the sunnah of fardh Salâh that when a man rises in the first two rak'ahs he should not place his hands upon the earth for support unless he is an old man who cannot stand up without doing so.' [311]

Ibrahim Al Nakhai Would Disapprove Of Someone Leaning On His Hands When Sitting In Between The Two Rak'ahs Or When Rising. [312]

And Do Not Adopt A Sitting Posture In Between

In the longer hadeeth of Sayyiduna Abu Hurairah radiallahu anhu about the man who did not complete his Salâh (who has been identified as Sayyiduna Khallad bin Rafi' radiallahu anhu the brother of Sayyiduna Rifaah bin Rafi', the other narrator of this hadeeth a part from Sayyiduna Abu Hurairah radiallahu anhu) Rasulullah (صلى الله عليه وسلم) says to Sayyiduna Khallad, 'Then fall down into prostration until you are motionless, then rise and sit until you are motionless, then fall down prostrate again until you are motionless, then rise and stand straight. Do this throughout your Salâh.' [313]

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saheeh. A similar narration has also been recorded by Abu Dawood Tayalisi 1020.

305 Tirmidhi 292 and Tahawi 1/259. Imam Tirmidhi says the hadeeth is hasan saheeh.

306 Nasai 1157 & 1158. Imam Nimawi says that its isnad is saheeh (458).

307 Abu Dawood 992 and Baihaqi 2808. Muhaddith Dhafar Ahmad Uthmani says that its narrators are those of Bukhari except Muhammad bin Abdul Malik who is thiqah (810).

308 Ibn Khuzaimah 692, Hakim 837 and Baihaqi 2807. Hakim declared it saheeh and Dhahabi agreed with him.

309 Darimi 1320, Ibn Majah 882, Abu Dawood 838, Tirmidhi 268, Nasai 1089, Ibn Khuzaimah 626, and Tahawi 1/255. Also reported by Ibn al Sakan in his Saheeh as quoted by Hafidh bin Hajar in al Talkhees al Habeer 1/254 no. 379. Narrated also by Ibn Hibban 1909, Hakim 822, Baihaqi 2628 and Baghawi 3/133 no 642. Imam Tirmidhi says that the hadeeth is hasan ghareeb and Hakim has declared it saheeh and Dhahabi agreed. This hadeeth has also been narrated with other chains. See next volume for further details.

310 Abu Dawood 839. The hadeeth is munqati' but all the narrators up to Abdul Jabbar are authentic as explained by Muhaddith Dhafar Ahmad Uthmani 811.

311 Ibn Abi Shaibah 3998.

312 Abdul Razzaq 2961.

313 Bukhari 6290 & 760.

Rasulullah (صلى الله عليه وسلم) does not mention any sitting after the second prostration but instructs him to stand up straight.

Abbas or Ayyash bin Sahl al Saidee reports that he was in a gathering where his father, who was a companion of Rasulullah (صلى الله عليه وسلم) was present. In the gathering there was also Abu Hurairah radiallahu anhu, Abu Humaid al Saidee radiallahu anhu, and Abu Usaid. He relates a long hadeeth in which he mentions that, 'He (Rasulullah (صلى الله عليه وسلم)) said the takbeer and prostrated. He then said the takbeer again and stood up but did not sit.' [314]

Sayyiduna Abu Hurairah radiallahu anhu says, 'Rasulullah (صلى الله عليه وسلم) would stand up on the balls of his feet in Salâh.' [315]

Nu'maan bin Abu Ayyash says, 'I have seen more than one of the companions of Rasulullah (صلى الله عليه وسلم). When they raised their heads from the prostration in the first and third rak'ah they would stand up straight as they were and they would not sit.' [316]

Abdul Rahman bin Yazeed says, 'I observed Abdullah bin Mas'ud radiallahu anhu in Salâh, and saw him rise and not sit.' He adds, 'He would stand up on the balls of his feet in the first and third rak'ah.' [317]

Wahb bin Kaysan says, 'I saw Abdullah bin al Zubair radiallahu anhu standing up on the balls of his feet when he had completed the second prostration.' [318]

Khaithamah and Nafi' both report that Abdullah bin Umar radiallahu anhu would stand up on the balls of his feet in Salâh. [319]

Abu Atiyyah reports that Ibn Abbas radiallahu anhu and Ibn Umar radiallahu anhu would do the same. [320]

Sha'bi says, 'Umar, Ali and the companions radiallahu anhum of Rasulullah (صلى الله عليه وسلم) would stand up on the balls of their feet in Salâh.' [321]

Ubaid bin Abi al Ja'd reports the same about Sayyiduna Ali. [322]

Zuhri says, 'Our Shaikhs would not do mumayalah (reel), meaning when one of them would rise from the second sajdah in the first rak'ah he would stand up as he was and not sit.' [323]

After quoting the above hadeeth of Sayyiduna Abu Hurairah radiallahu anhu, Imam Tirmidhi says, 'This is the practice of the people of learning. They prefer that a man stands up on the balls of his feet in Salâh.'

With this you will have completed your first rak'ah. All the remaining rak'aat of Salâh are to be performed in a similar manner, with the same recitations, movements and postures. However, in the remaining rak'aat you should not recite thana, and istiaadhah, nor should you raise your hands with any takbeer as you did in the beginning of the Salâh.

Sayyiduna Abu Hurairah radiallahu anhu relates that when Rasulullah (صلى الله عليه وسلم) would rise for the second rak'ah he would begin the recitation with 'Alhamdu lillâhi Rabbil 'Âlameen'and would not remain silent. [324]

You should, however, recite basmalah before Sûrah al Fâtihah at the beginning of each rak'ah.

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314 Abu Dawood 733 & 966. Imam Nimawi says that its isnad is saheeh (449). Also reported by Tahawi 4/354, Ibn Hibban 1863 and Baihaqi 2642.
315 Tirmidhi 288 and Baghawi 669.
316 Ibn Abi Shaibah 3989. Imam Nimawi says that its isnad is hasan (451).
317 Abdul Razzaq 2966 & 2967, Ibn Abi Shaibah 3979 & 3986, Tabarani in al Mu'jam al Kabeer 9/266 no. 9327, and Baihaqi 2764. Hafidh Haithami says 2/136 that its narrators are those of Bukhari, and Baihaqi has also declared it saheeh.
318 Ibn Abi Shaibah 3983 & 3984. Imam Nimawi says that its isnad is saheeh (453).
319 Ibn Abi Shaibah 3980 & 3985.
320 Abdul Razzaq 2968.
321 Ibn Abi Shaibah 3982.
322 Ibn Abi Shaibah 3978.
323 Ibn Abi Shaibah 3987.
324 Muslim 599.

When you have completed your second prostration of the second rak'ah, do not stand up but adopt the sitting posture as before and recite the tashahhud

اَلتَّحِيَّاتُ لِلّٰهِ وَالصَّلَوٰتُ وَالطَّيِّبَاتُ اَلسَّلَامُ
عَلَيْكَ اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ
اَلسَّلَامُ عَلَيْنَا وَعَلٰى عِبَادِ اللّٰهِ الصّٰلِحِيْنَ
اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ
مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

All services rendered by words, by acts of worship, and all good things are due to Allah. Peace be upon you,0 Prophet, and Allah's mercy and blessings. Peace be upon us and upon Allah's upright servants. I testify that there is no god but Allah and I testify that Muhammad is His servant and Messenger

Sayyiduna Abdullah bin Mas'ud radiallahu anhu relates, 'When we prayed behind Rasulullah (صلى الله عليه وسلم), we would say, "Peace (as-Salâm) be upon Allâh." Rasulullah (صلى الله عليه وسلم), turned to us and said, "Indeed Allâh is the one who is as-Sâlam so you should say: [325] Athahiayatu lillahi wassalawaatu…

Imam Tirmidhi says, 'The hadeeth of Ibn Mas'ud radiallahu anhu has been narrated from him in more than one way. It is the most authentic hadeeth from Rasulullah (صلى الله عليه وسلم) regarding tashahhud, and it is the basis of the practice of most of Rasulullah (صلى الله عليه وسلم)'s companions and the Tabi'un after them'

Sayyiduna Abdullah bin Mas'ud radiallahu anhu also reports that it is sunnah to read the tashahhud silently. [326]

When you reach the words 'Lâ ilâha' (there is no god…) raise your index finger and tuck the middle, third and last finger into the palm, with the thumb and middle finger touching and forming a circle.

Sayyiduna Wail bin Hujr radiallahu anhu says, 'I saw Rasulullah (صلى الله عليه وسلم) make a circle with his thumb and middle finger, and lift the one next to it (the forefinger) praying with it in tashahhud. [327]

Sayyiduna Abdullah bin al Zubair radiallahu anhu narrates that when Rasulullah (صلى الله عليه وسلم) sat praying (tashahhud) he would place his right hand upon his right thigh and his left hand upon his left thigh. He would point with his forefinger and place his thumb upon his middle finger, whilst his left hand would be grasping his knee. [328] And in the narration of Nasai, Abu Dawood and Ahmad, 'His gaze would not pass beyond his pointing.' [329]

325 Bukhari 6946, Muslim 402.
326 Abu Dawood 986, Tirmidhi 291, Ibn Khuzaimah 706 and Hakim 838. Hakim declared it saheeh and Dhahabi agreed.
327 Ibn Majah 912 and Nasai 1264. Bouseeree (Chapter 163, no. 336) and Imam Nimawi (464) have both declared the hadeeth saheeh.
328 Muslim 579 and Abu Dawood 988.
329 Ahmad 15668, Abu Dawood 990 and Nasai 1275.

Sayyiduna Abdullah bin Umar radiallahu anhu relates that when Rasulullah (صلى الله عليه وسلم) would sit in Salâh, he would place his right hand upon his knee and raise his forefinger praying with it, whilst his left hand would be spread out upon his left knee. [330]

Sayyiduna Numair al Khuzai radiallahu anhu relates that he saw Rasulullah (صلى الله عليه وسلم) seated in Salâh. He had placed his right arm upon his right thigh and raised his forefinger, having bent it slightly whilst praying. [331]

The Index Finger Should Only Be Raised Once During The Tashahhud At The Time Mentioned. It Should Not Be Raised At Any Other Point Nor Should It Be Constantly Moved

Sayyiduna Abdullah Ibn al Zubair radiallahu anhu narrates that Rasulullah (صلى الله عليه وسلم) would point with his finger when he prayed and he would not move it. [332]

The Describing Of The Pointing Of The Finger According To The Hanafi Jurists

The chosen opinion according to majority of the Hanafi scholars is that the hands should be kept on the thighs (during Qa'dah). At the time of the words showing Tawhid, the little and ring finger (of the right hand) should be folded inwards, a circle should be formed with the middle finger and thumb. Pointing should be done with the index finger; it must be lifted when negating everything (when saying 'Lâ ilâha') and should be dropped when establishing the oneness of Allah (after saying 'ill Allah'). The fingers and the circle should be kept this way till the end of the Salâh.

(NB: Dropping does not mean that it should be dropped completely, it should be just lowered).

At the same time, the commentator of al Munyah, a Hanafi Fiqh book says that the pointing should be done as the 53 sign, which means that the middle, ring and little fingers should be folded inwards and the tip of the thumb should be placed at the base of the middle finger, the index finger should be then used to point, lifting at the time of negation and dropping at the time of affirmation of the oneness of Allah.

This gives us scope for making a choice between the two, because both are established from Nabi (ﷺ). It would therefore be appropriate to practice upon one sometimes and the other at other times.

[Ref: Majmua Rasail Ibn Abidin vol.1 pp.120, Fataawa Mahmudiyya vol.5 pp.635, Ahsanul Fataawa vol.3 pp.30]

If This Is A Three Or Four Rak'ah Prayer, Then You Should Recite No More Than The Above Tashahhud And Stand Up For The Third Rak'ah

Towards the end of a longer hadeeth about tashahhud Sayyiduna Abdullah bin Mas'ud radiallahu anhu reports that, 'If Rasulullah (صلى الله عليه وسلم) was in the middle of his Salâh he would stand up after having completed his tashahhud, and if he was at the end of his Salâh he would pray after his tashahhud whatever Allâh wished him to pray and then say the salâm.' [333]

Ummul Mu'mineen Aisha radiallahu anha reports that Rasulullah (صلى الله عليه وسلم) would not pray more than the tashahhud after two rak'aat. [334]

Sha'bi says, 'He who recites more than the tashahhud after two rak'aat should perform two sajdahs of sahw.' [335]

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330 Muslim 580, Tirmidhi 294 and Nasai 1269.

331 Ahmad 15439, Abu Dawood 991, Nasai 1274 and Ibn Hibban 1943.

332 Abu Dawood 989, Nasai 1270, Abu Awanah 2/226 (Dar al Ma'rifah edition, Beirut.), Baihaqi 2786 and Baghawi 676. Imam Nawawi has declared it saheeh in his al Majmu' 3/454.

333 Ahmad 4369 and Ibn Khuzaimah 708. Hafidh Haithami says 2/142 that its narrators are authentic.

334 Abu Ya'laa 7/337 no.4373. Hafidh Haithami says 2/142. 'It seems that Ibn al Huwayrith (one of the narrators) is Khalid bin al Huwayrith who is authentic and the rest of the narrators are those of Bukhari.

335 Ibn Abi Shaibah 3022.

Hasan al Basri would say that one should not recite more than the tashahhud after two rak'aat. [336]

Again Whilst Rising You Should Not Support Yourself On Your Hands But Stand Up Directly. In The Final Two Rak'aat Of A Fardh Salâh, You Should Only Recite Sûrah Al Fâtihah

Sayyiduna Abu Qatadah radiallahu anhu narrates that Rasulullah (صلى الله عليه وسلم) would recite Sûrah al Fâtihah and another sûrah in the first two rak'aat of Dhuhr and Asr Salâh, and at times he would (read loud enough and) allow us to hear a verse. In the second two rakaat he would read only Sûrah al Fâtihah. [337]

After completing the second prostration of the final rak'ah you should again adopt the sitting posture and recite the tashahhud as before, followed by prayer and salutations upon Rasulullah (صلى الله عليه وسلم) as follows

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰٓى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰٓى اِبْرٰهِيْمَ وَعَلٰٓى اٰلِ اِبْرٰهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰٓى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰٓى اِبْرٰهِيْمَ وَعَلٰٓى اٰلِ اِبْرٰهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

0 Allah, bless Muhammad and the members of his household as Thou didst bless the mernbers of Ibrahim's household. Grant favours to Muhammad and the members of his household as Thou didst grant favours to the members of the household of Ibrahim in the world. Thou art indeed Praiseworthy and Glorious.

Abdul Rahman bin Abu Layla says, 'K'ab bin Ujrah radiallahu anhu met me and said, "Should I not give you a gift that I have heard from the Messenger (صلى الله عليه وسلم)?" I replied, "Of course. Give me this gift." He said, "We questioned Rasulullah (صلى الله عليه وسلم) saying, "Oh Apostle of Allâh! How should the 'Salâh' (prayer) be made upon you, the people of Rasulullah (صلى الله عليه وسلم)'s household? Indeed Allâh has already shown us how we are to send salutations upon you." He (ﷺ) replied, "Say: [338] Allahuma salli alaa mohammadin….., Allahumma baarik alaa mohammadin…

You Should Then Recite One Or More Prayers Ensuring That They Are Known Authentic Prayers From The Qur'ân And Hadeeth

Sayyiduna Muawiyah bin al Hakam al Sulami radiallahu anhu relates as part of a longer hadeeth that Rasulullah (صلى الله عليه

336 Ibn Abi Shaibah 3021.
337 Bukhari 725 and Muslim 451.
338 Bukhari 3190 and Muslim 406.

وسلم) said, 'No speech of men is correct in this Salâh. It should only be tasbeeh, takbeer and the recitation of the Qur'ân.' [339]

Sayyiduna Abdullah bin Mas'ud radiallahu anhu says, 'A man should recite tashahhud, then send prayers and salutations upon Rasulullah (صلى الله عليه وسلم) and then pray for himself.' [340]

After Completing Your Prayers You Should Say 'Assalaamu Alaikum Wa Rahmatullah' Once Turning Your Head To The Right And Then A Second Time Turning Yur Head To The Left. These Final Words End Your Salâh

اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ

Amir bin Sa'd relates from his father who said 'I used to see Rasulullah (صلى الله عليه وسلم) do the salam to his right and left until I could see the whiteness of his cheek'. [341]

Sayyiduna Abdullah bin Mas'ud radiallahu anhu says, 'Rasulullah (صلى الله عليه وسلم) would say the takbeer at the time of each descent, rising, standing and sitting, and he would do salam to his right and left (saying) 'Assalamu Alaikum wa Rahmatullah, Assalamu Alaikum wa Rahmatullah' (turning so much that) the whiteness of his cheek could be seen. I saw Abu Bakr and Umar radiallahu anhum do this also.' [342]

There are many Adhkar related in the Sunnah e.g. uttering Subhanallah (33 times), Alhamdulillah (33 times) and Allahu Akbar (34 times)

Ka'b b. 'Ujra (RA) reported Allah's Messenger (صلى الله عليه وسلم) as saying: There are certain utterances, the repeaters of which or the performers of which after every prescribed prayer will never be caused disappointment:" Glory be to Allah" thirty-three times." Praise be to Allah" thirty-three times, and" Allah is most Great" thirty-four times.

There are many supplications related in the Sunnah and some of them are listed below after reading Astaghfirullah (3 times)

اللهم اعنى على ذكرک و شكرک وحسن عبادتک

Mu`adh (bin Jabal) (May Allah be pleased with him) reported: Messenger of Allah (صلى الله عليه وسلم) held my hand and said, "O Mu`adh, By Allah, I love you and advise you not to miss supplicating after every Salâh (prayer) saying: `Allahumma a`inni `ala dhikrika wa shukrika, wa husni `ibadatika,' (O Allah, help me remember You, expressing gratitude to You and worship You in the best manner)". [343]

Compulsory actions of Salâh (Faraidh)

If any of these are missed then the prayer will need to be repeated

339 Ahmad 23250, Darimi 1502. Muslim 537. Abu Dawood 930 and Nasai 1218.
340 Ibn Abi Shaibah 3026, Hakim 990. Dhahabi says of Hakim's sanad, 'according to the conditions of Bukhari and Muslim.' Also reponed by Baihaqi 2879.
341 Muslim 582.
342 Nasai 1319. Also narrated by the following without mentioning Sayyiduna Abu Bakr and Sayyiduna Umar radiallahu anhum: Ahmad 3691. Ibn Majah 914. Abu Dawood 996 and Tirmidhi 295. Imam Tirmidhi also adds that the hadeeth is hasan saheeh.
343 Abu Dawud and An-Nasa'i.

1. To say Takbeer-e-Tahreema i.e. الله اكبر
2. Qiyam i.e. Standing.
3. Recitation of the Qur'aan of at least three short or one long verse.
4. Ruku i.e. bowing.
5. To perform both Sajdahs.
6. Qa'dah Akheerah i.e. to sit for so long at the end of the Salâh that one can read Tashahud.

Necessary actions of Salâh (Waajibat)

If any of these are missed unknowingly then Sajda Sah'w will need to be performed to correct the prayer; however if it is missed knowingly or no Sajda Sah'w is performed then the prayer will need to be repeated

1. Fixing the first two Rakaat of Fardh Salâh for recitation.
2. It is Waajib to recite Al-Fatiha in all Rakaats of all prayers except 3rd and 4th Rakaat of Fardh in which it is Sunnah.
3. To recite at least three short or one long verse after Al-Fatiha in the first two Rakaats of Fardh and in all Rakaats of all other prayers.
4. To recite Al-Fatiha before any other Surah.
5. To maintain order between Qiyaam, Ruku, Sajdah & Rakaats.
6. Qaumah i.e. standing after Ruku.
7. Jalsah i.e. sitting between the two Sajdahs.
8. Ta'deele Arkaan i.e. performing Ruku, Sajdah with contentment and in a good manner.
9. Qa'dah oola i.e. to sit after the first two Rakaat in 4 Rakaat prayer to the extent of reciting Tashahud.
10. To read Tashahud in the two Qa'dahs.
11. Imam to recite loudly during the first two Rakaat of Maghrib and Esha and in all Rakaats of Faj'r Jummah, Taraweeh, Eid & Wit'r (in Ramadhan).
12. To complete the prayers after saying Salam.
13. To say Takbeer after Qunoot in Wit'r.
14. To say six additional takbeers in Eidain.

Sajda Sah'w:

If any of the Waajib is missed unknowingly then at the end of the Salâh after Attihiyaat Salam should be done on the right side only and then two additional Sajdahs performed and finally Salâh should then be finished as normal.

Sunnah actions of Salâh

1. To raise the hands up to the ears before saying Takbeer-e-Tahreema.
2. While raising the hands for Takbeer, keeping the fingers together and palms facing the Qiblah.
3. Not to bend the head while saying the Takbeer.
4. Saying of Takbeers (Takbeer-e-Takreema) and others aloud by the Imam.
5. To fold the right hand over the left hand below the navel.
6. Saying Thana.
7. To recite Ta'awwuz.
8. To recite the complete Bismillah.
9. To only recite Al-Fatiha in the 3rd and 4th Rakaat of Fardh Salâh.
10. To say Ameen (softly).
11. To recite Thana, Ta'awwuz, Bismillah and Ameen softly.
12. To recite as much of the Qur'aan is Sunnah:

    i. Faj'r: From Surah Hujarat (26th Part) up to Surah Inshiqaaq (30th part).
    ii. Zoh'r, Asar & Esha: From Surah Al-Burooj (30th part) till Surah Al-Qad'r (30th Part).
    iii. Maghrib: From Surah Al-Bayyinah (30th part) till Surah An-Naas (30th part).

13. To say Tasbeeh at least three times in Ruku and Sajdah.

14. To keep the back and the head at the same level during Ruku while holding both knees with fingers of both hands.
15. For the Imam to say "Sami-Allahu Liman Hamida" and the Muqtadi (followers) to read "Rabbana Wa Lakal Hamd" and the individual to recite both.
16. While going into Sajdah to place the knees, palms, then the nose and then the forehead.
17. In Qa'dah (or Jalsa) to place the left foot on the ground horizontally and sitting on it and keep the right foot vertically with the toes pointing towards the Qiblah.
18. To raise the index finger when one recite the Kalima in Tashahud.
19. To recite Durood Shareef in Qa'dah Akheerah after Tashahud.
20. To read dua after Durood Shareef in Qa'dah Akheerah after Tashahud.
21. To turn the face to the right during Salam first.

Desirable actions of Salâh (Mustahabbat)

1. To pull the palms out of the sleeves while saying the Takbeer-e- Takreema.
2. To say the Tasbeeh more then three times during Ruku and Sajdah.
3. To fix the gaze towards the place of Sajdah in Qiyaam, towards the feet in Ruku and on the lap during Qa'dah and on the shoulders during Salam.
4. To try not to cough.
5. To try not to yawn and if the mouth is opened to cover it with the back of the right hand in Qiyaam and with the back of the left hand in all other postures.

Undesirable actions of Salâh (Makroohat)

1. To pray bareheaded due to laziness or to pray while arms are exposed above the elbows.
2. To play with the clothes or the body during Prayers.
3. Praying in clothes in which people ordinarily do not go out.
4. To dust the floor with one's hand to prevent the soiling of clothes.
5. Praying when one has the urge to urinate or pass stool.
6. To crack fingers or putting the fingers of one hand into the other.
7. Turning the face away from Qiblah and looking around.
8. For men to rest both arms and wrists on the ground during Sajdah.
9. Praying one someone else in sitting in front facing you.
10. Yawning intentionally and not trying to prevent it.
11. Closing the eyes but if it is done to enhance concentration then it is permissible.
12. Standing alone in a row when there is space in the front row for a mature (baaligh) person.
13. Praying in clothes with pictures of living things on them.
14. Praying in a place where this is a picture in front, above, right or left or at the place of Sajdah.
15. To count Ayahs, Surahs, Tasbeehs on the fingers while praying.
16. Praying while sheets or clothes wrapped around in such a way which will make it difficult to free the hands quickly.
17. To yawn or stretch arms to remove laziness.

Difference In Salâh Between Men And Women

"Salâh according to the Quran and Hadith"

(*Taken from the book ' Salâh of a Believer in the Quran and Sunnah of Shaykh Abu Yusuf Riyadh ul Haq, with some additions*)

Some people are of the view that all the laws of Salâh are common to both men and women, and that there is no difference between them. They also claim that the hadeeth 'Pray as you have seen me praying' is general and, therefore, should be applied equally to both men and women. It should be realised, however, that our own interpretation and logical inference of this hadeeth cannot compare with the other ahadeeth of the Messenger of Allah (صلى الله عليه وسلم), and the verdicts and practice of the Sahabah and Tabi'un quoted below.

The Shariah has ordained distinct rules for men and women in many important questions of Salâh.

For example,

Jumua'ah is fardh upon men but not on women, and the Eid prayer is wajib for men but again not for women

Sayyiduna Tariq bin Shihab radiallahu anhu reports that Rasulullah (صلى الله عليه وسلم) said. Jumuah in congregation is an obligatory duty upon every Muslim except four people: a slave, a woman, a child, and one who is sick. [344]

Sayyidatuna Umm Atiyyah radiallahu anha says as part of a longer hadeeth, 'We have been forbidden from following funerals and there is no Jumuah upon us' [345]

The reward of congregational prayer for men is twenty seven times more than an individual prayer. Contrary to this, the more rewarding prayer of a woman is that which is most concealed and performed within the confines of her innermost living quarters.

Sayyiduna Abdullah bin Mas'ud radiallahu anhu reports that Rasulullah (صلى الله عليه وسلم) said, 'The prayer of a woman in her makhda' (partition) is better than her prayer in her hujrah (chamber), and her prayer in her hujrah is better than her prayer in her bait (house).' [346]

Sayyiduna Abu Hurairah radiallahu anhu narrates that Rasulullah (صلى الله عليه وسلم) said, 'The most beloved Salâh to Allah of a woman is one that she performs in the darkest spot or her home.' [347]

Unlike men, women should not give adhan or say the iqamah

Sayyidatuna Asmaa radiallahu anha narrates as part of a longer hadeeth that Rasulullah (صلى الله عليه وسلم). said, 'There is no adhan, iqamah or Jumuah upon women.' [348]

Sayyidatuna Ibn Umar radiallahu anhu says, 'There is no adhan or iqamah upon women.' [349]

There is a great difference in the awrah of a man and that of a woman in Salâh. Women must cover their entire body including the hair, leaving only the face, hands and feet exposed.

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344 Abu Dawood 1067 and Hakim 1062. Hakim declared it saheeh and Dhahabi agreed.
345 Ibn Khulaimah 1722.
346 Abu Dawood 570 and lbn Khuzaimah 1690.
347 lbn Khuzaimah 1691, and Tabarani in al M'ujam al Kabeer as mentioned by Hafidh Haithami 2/35. Hafidh Haithami also says that its narrators are authentic.
348 Baihaqi 1921.
349 Baihaqi 1920.

Ummul Mu'mineen Aisha radiallahu anha reports that Rasulullah (صلى الله عليه وسلم) said, ‘Allah does not accept the Salâh of a mature female without a scarf.' [350]

Women cannot lead men in Salâh

Abu Bakrah radiallahu anhu reports that Rasulullah (صلى الله عليه وسلم) said, 'Never will those people succeed who have appointed a woman over them.' [351]

Jabir bin Abdullah reports as part of a longer hadeeth that Rasulullah (صلى الله عليه وسلم) said, 'Know that a woman should not lead a man in Salâh.' [352]

For the purpose of correcting or deterring someone in Salâh men should say 'subhanallah' loudly, whilst women are only allowed to clap their hands

Sayyiduna Abu Hurairah radiallahu anhu reports that Rasulullah (صلى الله عليه وسلم) said, 'Tasbeeh is for men, and clapping is for women.' [353]

The different postures, positions and rulings concerning the prayer of the female are not the invention of a group or an individual but the teaching of Rasulullah (صلى الله عليه وسلم) himself. He was the very first person to differentiate between the prayer of a man and a woman.

Yazid bin Abi Habib reports that Rasulullah (صلى الله عليه وسلم) passed by two women who were praying Salâh. He said, 'When you prostrate, let part of your body cling to the earth, for women are unlike men in this regard'. [354]

Sayyiduna Ibn Umar radiallahu anhu narrates that Rasulullah (صلى الله عليه وسلم) said. 'When a woman sits in Salâh she should place one thigh over the other, and when she prostrates she should press her stomach to her thighs in a manner that is the most concealing for her. Indeed Allah looks at her saying, "Oh my angels! I make you witness that I have forgiven her." [355]

Sayyiduna Wail bin Hujr radiallahu anhu reports that Rasulullah (صلى الله عليه وسلم) said, 'Oh Ibn Hujr! When you pray make your hands level with your ears. And the woman shall raise her hands close to her bosom’. [356]

We derive some very important and fundamental principles about the prayer of a woman from all the above ahadeeth.

1. The laws of Salâh are not always the same for men and women.

2. The sunnah posture of a female in any position of Salâh is that which is the most concealing for her .

Imam Baihaqi says,

‘All of the laws of Salâh in which a woman differs from a man are based on the principle of satr (concealment). This means that the woman is instructed to do all that which is more concealing for her. The following chapters of hadeeth explain this meaning in detail.’ [357]

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350 Ahmad 24012. Ibn Majah 655. Abu Dawood 641. Tirmidhi 377. Ibn Khuzaimah 775. Hakim 917 and Baihaqi 3254. Hakim declared it saheeh and Dhahabi agreed.
351 Ahmad 19507. Bukhari 4163. Tirmidhi 2262 and Nasai 5388.
352 Ibn Majah 1081 and Baihaqi 5131.
353 Bukhari 1145.
354 Abu Dawood in his al Marasee1 p18 (Muassahah al RiSalâh edition), and Baihaqi 3201.
355 Baihaqi 3199. He also declared it dhaeef.
356 Tabarani in at M'ujam al Kabee'r 22/19 no.28. Hafidh aithami says 2/103, 'Tabarani has narrated it as part of a long hadeeth on the virtue of Wail bin Hujr radiallahu anhu with a chain of Maimoonah bint Hujr narrating from her auntie Umm Yahya bint Abdul Jabbar. I have not identified her but the rest of the narrators are reliable.’
357 Baihaqi 2/314.

As mentioned earlier, this variation in the Salâh of a woman has been prescribed by none other that Rasulullah (صلى الله عليه وسلم) himself. It is also reflected in the rulings of the Sahabah and Tabi'un. The Ulama and fuqaha of all four schools have always recognised this difference and, as is evident in their books of fiqh, have always observed the above principles whenever making a ruling about the Salâh of a woman. Following are a few narrations detailing the verdicts and practice of the Sahabah radiallahu anhum together with the verdicts of some of the Tabi 'un and the Ulama of the different schools of fiqh:

Verdicts And Practice Of The Sahabah Radiallahu Anhum

Imam Abu Bakr Ibn Abi Shaybah narrates:

"Abd Rabbih Ibn Zaytun said that he saw Umm ud-Dardaa raising her hands parallel to her shoulders when beginning Salâh. "

(al-Musannaf li-Ibn Abi Shaybah: vol. 1 p 239)

Khalid bin al Lajlaaj reports as part of a longer hadeeth that women were ordered to do tarabb'u [358] when sitting in Salâh. [359]

Nafi' narrates that Safiyyah radiallahu anha would pray and do tarabb'u. [360]

Nafi' also narrates that the womenfolk of Sayyiduna Abdullah bin Umar's radiallahu anhu family would do tarabb'u. [361]

Sayyiduna Ibn Umar radiallahu anhu was once asked. 'How did women pray their Salâh during the time of Rasulullah (صلى الله عليه وسلم)? He replied. 'They used to sit cross legged until they were told to practice ihtifaz. [362]

Sayyiduna Ali radiallahu anhu says, 'When a woman prostrates she should do ihtifaz and press her thighs together', and in Abdul Razzaq's narration 'press her thighs against her stomach.' [363]

Sayyiduna Ibn Abbas radiallahu anhu was asked about the prayer of a woman He replied, 'She should pull herself close together and do ihtifaz. [364]

Verdicts Of The Tabi'un And Other Ulama

Ibn Abi Shaybah has narrated:

"Ataa was asked how a woman should raise her hands in Salâh. He replied that she should raise them till her breast "

Based at Makkah, Ataa [the great Follower (tabi`i) and imam] used to issue this fatwa.

Ibn Abi Shaybah narrates:

"Hammad ibn Salamah al-Basri used to say that a woman should raise her hands parallel to her breast when beginning Salâh. "

Hammad was based at Kufa and he used to issue this fatwa

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358 i.e., to draw out one's right leg towards the right side of the body and to place the left leg beneath the right leg.
359 Ibn Abi Shaibah 2783.
360 Abdul Razzaq 5074 and Ibn Abi Shaibah 2784.
361 Ibn Abi Shaibah 2789.
362 Narrated by all three, Abu Muhammad al Bukhari, Qadhi Umar bin al Hasan al Ashnani, and Ibn Khusruw in their Musnads of Imam Abu Hanifah's ahadeeth. Ihtifaz is to lean to one side and rest on the posterior. It is more or less the same as sadl.
363 Abdul Razzaq 5072 and Ibn Abi Shaibah 2777, Muhaddith Dhafar Ahmad Uthmani 3/32 has declared it hasn.
364 Ibn Abi Shaibah 2778.

Ibn Jurayj reports, 'I asked Ataa: "Should a woman motion with her hands at the time of takbeer as a man does?" he replied, "She should not raise her hands with takbeer in the manner of men." Ataa then demonstrated (the way in which she should.) He placed his hands very low and then pulled them towards him. He then said. "The posture of a woman in Salâh is not that of a man" [365]

Ataa also says, 'A woman should pull herself together when she bows down into ruk'u: she should bring up her hands to her stomach and pull herself together as much as possible. When she prostrates she should bring up her hands close to her and press her bosom and stomach against her thighs: she should pull herself together as much as possible. [366]

Hasan al Basri says, 'A woman should pull herself close together in sujud.' [367]

Hasan and Qatadah both say, 'When a woman prostrates she should pull herself together as much as possible. She should not allow for any space between her limbs so that her posterior is not raised'. [368]

One certain author has argued that all the descriptions of Rasulullah (صلى الله عليه وسلم)'s prayer are equally applicable to both men and women and there is nothing in the sunnah that excludes women from any of them. Insha Allah the contents of this chapter will answer that claim. The author then goes on to say that this is the view of lbrahim al Nakhai who said, 'A woman's actions in the prayer are the same as a man's.' transmitted by Ibn Abi Shaibah (1/75/2) with a saheeh sanad from him.

This is not what Ibrahim al Nakhai said at all nor is it his view. His narration transmitted by Ibn Abi Shaibah actually reads, 'A woman will sit in Salâh just as a man does.' [369] This somehow has been misquoted as 'A woman's actions in the prayer are the same as a man's.'

In fact, Ibrahim al Nakhai's other narrations quite clearly contradict the above report. His view about the prayer of a woman as reported by Ibn Abi Shaibah and others is as follows:

Ibrahin al Nakhai says, 'When a woman prostates she should press her stomach against her thighs. She should not raise her posterior nor should she allow for any space or distance between the limbs of her body as a man does.' [370]

He also says, 'When a woman prostrates she should bring her thighs together and press her abdomen to them.' [371]

He also says, 'A woman should sit to one side in Salâh.' [372]

Imam Baihaqi says,

'All of the laws of Salâh in which a woman differs from a man are based on the principle of satr (concealment). This means that the woman is instructed to do all that which is more concealing for her. The following chapters of hadeeth explain this meaning in detail.' [373]

Ibn Qudamah al Maqdisi al Hanbali quotes Imam Ahmad Hanbal in his al Mughni as saying, 'I consider sadl [374] to be better for a woman.' He also quotes the narration of Sayyiduna Ali radiallahu anhu who says, 'When a woman prays Salâh she should do ihtifaz and press her thighs together.' [375]

Imam Ahamad was asked about how a woman should prostrate and sit for tashahhud. He replied, 'She would do whatever is

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365 Abdul Razzaq 5066 and Ibn Abi Shaibah 2474.
366 Abdul Razzaq 5069.
367 Ibn Abi Shaibah 2781.
368 Abdul Razzaq 5068.
369 Ibn Abi Shaibah 1/242,. no 2788.
370 Abdul Razzaq 5071 and Ibn Abi Shaibah 2782.
371 Ibn Abi Shaibah 2779.
372 Abdul Razzaq 5077 and Ibn Abi Shaibah 2792.
373 Baihaqi 2/314.
374 To draw out the right leg to one side of the body and place the left leg beneath one's right thigh. In this way the posterior will come to rest on the ground rather than on the left leg. She would, therefore, not be resting on her legs, but on her posterior as mentioned in the narration of Sayyiduna Ali radiallahu anhu.
375 Ibn Qadamah in al Mughni 2/135.

more concealing for her.' He added, 'She should do tarabb'u in tashahhud and draw her legs to one side (sadl).' [376]

According to narration of Abu Dawood, Imam Ahamd was asked about how a woman should sit in Salâh. He replied, 'She should press her thighs together.' [377]

Qadhi Iyadh has also quoted from some Salaf that the sunnah for women is tarabb'u' [378]

Imam Shafi'i writes in Al-Umm "A man and woman in regards to remembrance and Salâh are the same, except that I instruct that they be more concealing than men in ruku' and prostration by joining their limbs together.

All the above quite clearly demonstrates that the prayer of a woman is different in some aspects from that of a man, and that this distinction was first made by none other than Rasulullah (صلى الله عليه وسلم), and then maintained by the prominent Sahabah and Tabi'un. Furthermore, as can be seen in their works, there is almost universal agreement amongst the scholars of all schools of fiqh on this issue.

List Of Differences Between The Prayer Of A Man And A Woman In Hanafi Fiqh Books

Some of the differences as mentioned in the Hanafi books of fiqh listed below.

• In all the postures and movements of Salâh, including qiyam, ruk'u, sajdah, and tashahhud a woman should adopt that which is the most modest and concealing for her.

• At the beginning of Salâh a woman should not raise her hands to her ears but only to her shoulders or close to her bosom. [379]

• In qiyam, women are to place their hands on their bosoms. They can fasten them in any one of the different ways 'akdh, (grasping) or 'wadh'(placing) described earlier or they can simply rest the right palm on the left one.

Allamah Abdul-Hayy Luckhnawi writes:

"As for women, the jurists are unanimous that it is sunnah for them to place their hands on their bosoms. " [380]

There is ijmaa' on this mas'alah.

• Unlike men, in ruk'u, women should tuck their arms into the body and not spread them outward. They should also merely place their hands over their knees with closed fingers, and not grasp them with the fingers spread wide open. [381] In fact, women should try to keep their fingers close together in all the postures of Salâh.

• During prostration men should allow for some space and distance between their stomachs and thighs, and arms and the side of the body, whilst women should press these limbs together.

• Again in prostration, men should raise their arms off the ground and allow for some distance but women should let them cling to the ground.

The great Hanafi jurist Allaamah Muhammad Amin Ibn Abidin as-Shami rahimahullah collects all these differences of women in prayer and thus concludes,

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376 Masaail of Imam Ahmad narrated by his son Abdullah 373.
377 Masaail of Imam Ahmad narrated by Abu Dawood p51.
378 Awjaz al Masalik 2/119.
379 Imam Ahamad bin Hanbal also says that she should raise them slightly and, according to one narration, she should not raise them at all.
380 as-Si'aayah: vol. 2 p 152.
381 In some books of Hanafi fiqh it has been suggested that in ruk'u they should also bend their backs and knees slightly. The hanbali scholar Imam Khirqi also says as part of a longer statement. 'The woman should gather herself in ruk'u and sujud.' (al Mughni 1/134)

"A woman should raise her hands till her shoulders. She should not take her hands out of her sleeves. She should place one palm over the other on her breast . She should bend only slightly in ruku'. She will not spread her fingers out in ruku' but rather keep them close together and place her palms on her knees without clasping them. She should bend her knees slightly. She should contract herself in ruku' and sajdah. She should place her arms flat on the ground. She should sit with her legs out and resting on her posterior in tashahhud. In tashahud she should keep her fingers close together. If any mistake occurs in Salâh, she should clap her hands without uttering anything. She cannot make imamah of a male. It is makruh to have a female only congregation. The female imam will stand in their midst. It is makruh for her to attend the congregation. In a mixed congregation the females will stand at the rear. Jumu'ah is not obligatory for her, but if she attends it, she will be absolved of responsibility. Neither is Eid compulsory on her nor the takbir of tashriq. It is not mustahab for her to perform Fajr when it brightens up. In the loud Salâhs she will not raise her voice. " [382]

He says in another place:

"A woman should bend slightly in ruku; without spreading her fingers out completely. However, she must contract herself and place her palms on her knees and bend them slightly . She must not spread out her arms as this is more concealing for her. " [383]

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382 Radd al-Mukhtaar: vol. 1 p 504; see also al-Bahr ar-Raa'iq: vol. 1/320.
383 Radd al-Mukthaar: vol. 1 p 494.

A Detailed Study On The Difference In Salâh Between Men And Women By Different Scholars

(*Collected from* http://www.central-mosque.com/)

Detailed discussion on the Women's Prayers from Madrasah In'aamiyah

First let us look at a Question and Answer of the Present Day Salaf or Ahlul Hadith

Isn't the way the women pay different from man? Came across the ruling that speaks otherwise, please explain!

The way in which women pray is the same as the way in which men pray

Would U Please Tell Me The Proper Way For Women To Sit, When We Pray, Also Can You Please Differentiate The Sitting Position, From Men.

Praise Be To Allaah.

The Way In Which Women Pray Is The Same As The Way In Which Men Pray In Every Part Of The Prayer, Prostration, Sitting, And So On. This Is Based On The Following Evidence:

1 – The Prophet (peace And Blessings Of Allah Be Upon Him) Said: "Pray As You Have Seen Me Praying." Narrated By Al-Bukhaari. This Is Addressed To Both Men And Woman.

Shaykh Al-Albaani (may Allaah Have Mercy On Him) Said:

Everything That We Have Said Above About The Way In Which The Prophet (صلى الله عليه وسلم) Prayed Applies Equally To Men And Women. There Is Nothing Narrated In The Sunnah Which Implies That Women Are Exempted From Any Of That. Rather The General Meaning Of The Words Of The Prophet (صلى الله عليه وسلم), "Pray As You Have Seen Me Praying," Include Women Too. [384]

2 – The General Meaning Of The Words Of The Prophet (صلى الله عليه وسلم): "Women Are The Twin Halves Of Men." Narrated By Abu Dawood, 204; Al-Tirmidhi, 105, From The Hadeeth Of 'Aa'ishah. Also Narrated By Al-Daarimi, 764, From The Hadeeth Of Anas.

Al-'Ajlooni Said: Ibn Qattaan Said: The Isnaad From 'Aa'ishah Is Da'eef (weak), But The Isnaad From Anas Is Saheeh (sound). [385]

Al-Khattaabi Said: What We Understand From This Is: If Something Is Said In The Masculine, It Is Addressed To Women Too, Except In Cases Where There Is Evidence To Indicate That It Applies Only To Women.

Some Of The Scholars Said That A Woman Should Not Sit As A Man Sits (in Prayer), And They Quoted Two Da'eef (weak) Hadeeths As Evidence For That.

Al-Bayhaqi Said:

Two Da'eef Hadeeth Were Narrated Concerning That, The Like Of Which Cannot Be Taken As Evidence.

The First Is The Hadeeth Of 'Ata' Ibn Al-'Ajlaan From Abu Nadrah Al-'Abdi From Abu Sa'eed Al-Khudri, The Companion Of The Messenger Of Allaah (ﷺ) From The Messenger Of Allaah (ﷺ), That He Used To Command The Men To Spread Out Their Arms In Their Prostration And He Used To Tell The Women To Keep Their Arms Close To Their Sides In Their

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384 Sifat Salaat Al-Nabi, P. 189
385 Kashf Al-Khafa', 1/248

Prostration. He Used To Tell The Men To Spread Their Left Foot Along The Ground (and Sit On It) And Place The Right Foot Upright During The Tashahhud And He Used To Tell The Women To Sit, Kneeling, On Their Heels." Then Al-Bayyhaqi Said: This Is A Munkar Hadeeth.

The Other Is The Hadeeth Of Abu Mutee' Al-Hakam Ibn 'Abd-Allaah Al-Balkhi From 'Umar Ibn Dharr From Mujaahid From 'Abd-Allaah Ibn 'Umar Who Said: The Messenger Of Allaah (ﷺ) Said: "When A Woman Sits During The Prayer She Should Place One Thigh Against The Other And When She Prostrates She Should Press Her Stomach Against Her Thighs, Compressing Herself In The Most Concealing Manner, For Allaah Looks At Her And Says: 'O My Angels, I Call You To Bear Witness That I Have Forgiven Her.'" [386]

This Hadeeth Is Da'eef, Because It Was Narrated By Abu Mutee' Al-Balkhi.

Ibn Hajar Said:

Ibn Mu'een Said: He Is Nothing. On One Occasion He Said: He Is Da'eef. Al-Bukhaari Said: He Is Da'eef. Al-Nasaa'i Said: He Is Da'eef. [387]

Ibn 'Adiyy Said: It Is Clear That Abu Mutee' Is Da'eef In His Ahaadeeth And Everything That He Narrated, And For Most Of His Narrations There Are No Corroborating Reports. [388]

A Third Hadeeth Was Narrated From Yazeed Ibn Abi Habeeb, Saying That The Messenger Of Allaah (ﷺ) Passed By Two Women Who Were Praying. He Said: "When You Prostrate, Press Some Of Your Flesh To The Ground, For Women Are Not Like Men In That." [389]

This Hadeeth Is Mursal, Which Is A Category Of Da'eef (weak).

In Al-Musannaf (1/242), Ibn Abi Shaybah Narrated Some Reports From Some Of The Salaf Which Suggest That There Is A Difference In The Way Women And Men Sit (in Prayer), But The Only Evidence That Counts Is The Words Of Allaah And His Messenger (صلى الله عليه وسلم). Then He Narrated From Some Of The Salaf That The Way In Which Men And Women Pray Is The Same.

Al-Bukhaari (may Allaah Have Mercy On Him) Said: Umm Al-Darda' Used To Sit In Prayer As A Man Sits And She Was A Scholarly Woman.

Al-Haafiz Stated In Fath Al-Baari That Abu'l-Darda' Had Two Wives, Both Of Whom Were Called Umm Al-Darda'. The Older One Was A Sahaabiyyah And The Younger One Was A Taabi'iyyah. He Suggested That The One Who Was Referred To Here By Al-Bukhaari Was The Younger One.

And Allaah Knows Best.

Now let us examine, in the light of Qur'an and Sunnah, the arguments of the Present Day Salaf or Ahlul Hadith

In the name of Allah, Most Gracious, Most Merciful

Assalaamu `alaykum Warahmatullahi Wabarakatuh

The query consists of two questions, namely:

1. Is there a difference in the Salâh of men and women?
2. Respond to the article that states "The way in which women pray is the same as the way in which men pray"

Hereunder, we wish to present answers to the above questions.

386 Sunan Al-Bayhaqi Al-Kubra, 2/222.
387 Lisaan Al-Mizaan, 2/334.
388 Al-Kaamil Fi Du'afa' Al-Rijaal, 2/214.
389 This Was Narrated By Abu Dawood In Al-Maraaseel (p. 118) And By Al-Bayhaqi (2/223).

Is there a difference in the Salâh of men and women?

In Shari'a, many laws that apply to women are different to those that apply to men. Amongst these laws are the laws of Salâh. The variation that exists between the Salâh of men and women were prescribed by none other than Rasulullah (صلى الله عليه وسلم). This remained the practice of the entire ummah till this day and is also reflected in the verdicts and practices of the Sahaba and Tabi'un. The Ulama and Fuqaha of all four mazhahib, namely Hanafi, Maaliki, Shafi'ee and Hambali, have maintained the difference that exists between the Salâh of men and women.

In the recent past, there has being a group amongst the muslims who call themselves "Ahlul Hadith", claim that the laws of Salâh are common to both men and women. Hence, they conclude that women should perform Salâh exactly as men do. They claim that the Hadith in which Rasulullah (صلى الله عليه وسلم) states: "Perform Salâh as you see me perform Salâh" [390] is general and applies equally to both men and women. However, it should be realized that our own interpretation and logical inference of this Hadith cannot compare with the other Ahadith in which Rasulullah (صلى الله عليه وسلم) clearly draws a difference between the Salâh of men and women, leaving aside the many verdicts and practices of Sahaba and those after them that are found in the collections of Hadith. The Muhadithun have dedicated separate chapters in their books outlining the Salâh of women such as Imam Ibn Abi Shayba, Imam Abdur Razaq and others.

In brief, this article will highlight the differences that exist in the Salâh of men and women which are substantiated from the Ahadith and the verdicts and practices of the Sahaba and those after them. Also, answers will be given to the objections raised by the "Ahlul Hadith" sect on this issue. We have not intended to gather all the Ahadith and verdicts of the Ulama on this topic. However, be assured that the relevant Ahadith and verdicts of the Ulama pertaining to this issue are mentioned with there references.

Shari'a has prescribed distinct laws for men and women in many issues pertaining to Salâh. Hereunder, are examples of a few:

1. Men can lead women in Salâh but women cannot do so.

لن يفلح قوم ولوا أمرهم امرأة

Abu Bakrah narrates that Rasulullah (صلى الله عليه وسلم) said: "Never will those people succeed who have appointed a women over them" [391]

ولا تؤمن امرأة رجلا

Jaabir bin Abdillah (radiallahu anhu) reports that Rasulullah (صلى الله عليه وسلم) said: "Know that a woman should not lead a man in Salâh" [392]

2. Men should say "Subhanallah" loudly for the purpose of correcting someone in Salâh, while women are only allowed to clap their hands.

التسبيح للرجال والتصفيق للنساء

Abu Huraira (radiallahu anhu) reports that Rasulullah (صلى الله عليه وسلم) said: "Tasbeeh is for men and clapping is for women" [393]

3. Jummu'ah Salâh is fardh upon men but not on women.

الجمعة حق واجب على كل مسلم في جماعة إلا أربعة : عبد مملوك أو امرأة أو صبي أو مريض

390 Sahih Bukhari #631.
391 Sahih Bukhari, vol 2, pg 1052, Qadeemi.
392 Baihaqi Al-Kubra, vol 3, pg 90, Idaratut Talifaat Ashrafiyya.
393 Sahih Bukhari, vol 1, pg 160, Al-Mizaan.

Tariq bin Shihab (radiallahu anhu) reports that Rasulullah (صلى الله عليه وسلم) said: "Jummu'ah in congregation is an obligatory duty upon every muslim except four: a slave, a woman, a child and one who is sick" [394]

4. The reward of congregational Salâh for men is twenty seven times more than that of an individual Salâh. Contrary to this, the more rewarding Salâh of a woman is that which is most concealed and performed within the confines of her home and of her innermost living quarters.

صلاة المرأة في مخدعها أفضل من صلاتها في بيتها و صلاتها في بيتها أفضل من صلاتها في حجرتها

Abdullah bin Mas'ood (radiallahu anhu) reports that Rasulullah (صلى الله عليه وسلم) said: "The Salâh of a woman in her makhda' (partition) is better than her Salâh in her hujrah (chamber); and her Salâh in her hujrah is better than her Salâh in her bait (house)" [395]

ما صلت امرأة من صلاة أحب إلى الله من أشد مكان في بيتها ظلمة

Abdullah bin Mas'ood (radiallahu anhu) reports that Rasulullah (صلى الله عليه وسلم) said: "The most beloved Salâh to Allah of a woman is the one that she performs in the darkest spot of her home" [396]

5. There is a big difference in the awrah of men and that of women in Salâh. Woman are required to cover their entire body including the hair and leaving only the face, hands and feet exposed, whereas this is not the requirement for the Salâh of men.

لا تقبل صلاة حائض إلا بخمار

Aysha (radiyallaahu anha) reports that Rasulullah (صلى الله عليه وسلم) said: "Allah does not accept the Salâh of a woman without a scarf" [397]

6. Women are not allowed to call out the Azaan whereas men are encouraged to do so.

ليس على النساء أذان ولا إقامة

Ibn Umar (radiallahu anhu) reports that Rasulullah (صلى الله عليه وسلم) said: "There is no Azaan and nor is there Iqamah upon women" [398]

7. Rasulullah (صلى الله عليه وسلم) has not allowed women to raise their hands up to the ears in Salâh as men do.

رأيت أم الدرداء ترفع يديها في الصلاة حذو منكبيها

Abdu Rabbihi reports: "I saw Ummu Darda raising her hands up to her shoulders in Salâh" [399]

يا وائل بن حجر إذا صليت فاجعل يديك حذاء أذنيك والمرأة تجعل يديها حذاء ثدييها

Waail bin Hujar (radiallahu anhu) reports that Rasulullah (صلى الله عليه وسلم) said: "O Waail bin Hujar! When you perform Salâh, make your hands in line of the ears; and woman should make their hands in line of their breasts" [400]

8. Woman cannot stand in the Saff (row) of men. They have to stand at the behind the men.

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394 Mustadrak Al-Hakim-declared Sahih by Hakim and agreed by Dhahabi, vol 1, pg 425, #1062, Ilmiyya.
395 Sahih Ibni Khuzaimah, vol 3, pg 95, Al-Maktab al-Islami.
396 Majma' Al-Zawaaid- Hafidh Haythami has classified all the narrators as authentic, vol 2, pg 35, Maktaba Al-Qudsi.
397 Mustadrak Al-Hakim-declared Sahih upon the conditions of Muslim by Hakim and agreed by Dhahabi, vol 1, pg 380, #917, Ilmiyya.
398 Baihaqi Al-Kubra, vol 1, pg 408, Idaratut Talifaat Ashrafiyya.
399 Juz Raf'i Yadain by Bukhari, pg 66, #50, Dar Ibn Hazam.
400 Majma' Al-Zawaaid, vol 9, pg 374, Maktaba Al-Qudsi.

صليت أنا ويتيم في بيتنا خلف النبي صلى الله عليه و سلم وأمي أم سليم خلفنا

Anas (radiallahu anhu) reports: "An orphan and I performed Salâh behind Rasulullah (صلى الله عليه وسلم) and my mother, Ummu Sulaim, stood behind us" [401]

9. Rasulullah (صلى الله عليه وسلم) has clearly differentiated between the sajdah of men and women.

أن رسول الله صلى الله عليه وسلم مر على امرأتين تصليان فقال إذا سجدتما فضما بعض اللحم إلى الأرض فإن المرأة ليست في ذلك كالرجل

Yazid bin Abi Habib (radiallahu anhu) reports that Rasulullah (صلى الله عليه وسلم) once passed by two women who were performing salaat. He said: "When you make sajdah, attach your body to the ground, for indeed, women are not like men in this matter". [402] [403]

10. Rasulullah (صلى الله عليه وسلم) has clearly differentiated between the sitting posture of men and women in Salâh.

عن عبد الله بن عمر قال قال رسول الله صلى الله عليه وسلم إذا جلست المرأة في الصلوة وضعت فخذها على فخذها الاخرى وإذا سجدت الصقت بطنها في فخذيها كالستر ما يكون لها وان الله تعالى ينظر إليها ويقول يا ملائكتى اشهدكم انى قد غفرت لها

Abdullah Bin Umar (radiallahu anhu) reports that the Prophet (صلى الله عليه وسلم) said: "When a women sits in salaat, she should place the thighs of one leg upon the thighs of the other and when she makes sajda, she should attach her belly to her thigh so that it is as concealing as possible, for indeed Allah Ta'ala looks at her saying: 'O my angels, I make you witness that I have indeed forgiven her". [404] [405]

Verdicts and practices of Sahaba and Tabi'un with regards to a women's Salâh:

1.

عن علي ، قال : إذا سجدت المرأة فلتحتفز ، ولتضم فخذيها

Ali (radiallahu anhu) said: "When a woman makes sajdah (prostrates) , she should practise ihtifaaz [406] and keep her thighs close together" [407]

2.

عن ابن عباس ؛ أنه سئل عن صلاة المرأة ؟ فقال : تجتمع وتحتفز

Ibn Abbas (radiallahu anhu) was asked about the salaah of a woman; he replied: "She must draw herself close together and do Ihtifaz" [408]

3.

عن خالد بن اللجلاج ، قال : كن النساء يؤمرن أن يتربعن إذا جلسن في الصلاة ، ولا يجلسن جلوس الرجال على أوراكهن

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401 Sahih Bukhari, vol 1, pg 236, #871, Dar Al-Fikr.
402 Maraseel of Abi Dawood, pg 118, #87, Muassasah Al-RiSalâh.
403 The narrators in the above Hadith are reliable and not rejected-I'laau Al-Sunan, vol 3, pg 26, Idara Al-Quran.
404 Al-Baihaqi, vol 2, pg 223, Idara Al-Taleefaat.
405 The above Hadith is reliable due to the fact that it is supported by many other Ahadith- I'laau Al-Sunan, vol 3, pg 33, Idara Al-Quran.
406 "Ihtifaaz": where a woman draws herself close together and leans onto one side by resting on their left buttocks and completely contracting themselves.
407 Musannaf Ibni Abi Shayba, vol 2, pg 504, #2793, Al-Majlis al-Ilmi.
408 Musannaf Ibni Abi Shayba, vol 2, pg 505, #2794, Al-Majlis al-Ilmi

Khalid bin lajlaaj reports: “Women were commanded to do tarabbu' [409] when they sat in Salâh and that they should not sit like men on their buttocks” [410]

4.

عن نافع ؛ أن صفية كانت تصلي وهي متربعة

Nafi’ reports that Safiyya (radiyallaahu anha) used to perform Salâh while in the tarabbu’ position. [411]

5.

عن نافع ، قال : كن نساء ابن عمر يتربعن في الصلاة.

Nafi’ reports: “The womenfolk of Ibn Umar would do tarabbu’ while in Salâh” [412]

6.

عن ابن عمر أنه سئل كيف كن النساء يصلين على عهد رسول الله صلى الله عليه وسلم قال : كن يتربعن ثم أمرن أن يحتفزن

Abdullah ibn Umar was asked: how women performed their Salâh during the era of Rasulullah (صلى الله عليه وسلم)? He replied: “Initially they performed tarabbu'. Then they were ordered to do Ihtifaz” [413] [414]

Note: This Hadith clearly indicates that the practice of “Tarabbu’” was abrogated and women not allowed to sit in the “Tarabbu’” posture anymore.

7.

قال الشيخ) رحمه الله وجماع ما يفارق المرأة فيه الرجل من احكام الصلوة راجع إلى الستر وهو انها مامورة بكل ماكان استر لها)

Imam Baihaqi states: “All the laws of Salâh in which a woman differs from a man are based on the principle of satr (concealment) . This means that the women are instructed to do all that which is most concealing for them” [415]

The statement of this great Muhadith, Imam Baihaqi, clearly indicates that there exists a difference in the Salâh of men and women.

8.

المراة تخالف الرجل في افعال الصلاة

Shaykh Abdul Hayy Lucknawi states: “A woman differs from a man in the actions of Salâh” [416]

Answers to the proofs and objections of the “Ahlul Hadith”:

Majority of the proofs presented in this article are taken from the book authored by Shaykh Albani titled “Sifat Salaat al-Nabi”. This book contains many mistakes and was refuted by many Ulama throughout the world like the late Shaykh Hamud al-Tuwayjiri (d. 1992). In fact, the late Shaykh Bin Baaz and Shaykh Salih Al-Munajjid have also given rulings contrary to that which is in the book of Shaykh Albani regarding this issue. So, it seems as though Shaykh Albani was the only scholar

409 “Tarabbu’”: to sit cross legged.
410 Musannaf Ibni Abi Shayba, vol 2, pg 506, #2799, Al-Majlis al-Ilmi.
411 Musannaf Ibni Abi Shayba, vol 2, pg 506, #2800, Al-Majlis al-Ilmi.
412 Musannaf Ibni Abi Shayba, vol 2, pg 507, #2805, Al-Majlis al-Ilmi
413 Sharh Musnad Abi Hanifa, pg 191, Ilmiyya.
414 The chains of narrators in the above Hadith are authentic-I’laau Al-Sunan, vol 3, pg 27, Idara Al-Quran.
415 Sunan Al-Kubra al-Baihaqi, vol 2, pg 222, Idarat Al-Talifaat.
416 Al-Si’aayah, vol 2, pg 205, Suhail Academy.

claiming that there is no difference between the Salâh of men and women. Hereunder, is our response to the article:

Article states:

"Rather the general meaning of the words of the Prophet (صلى الله عليه وسلم), "Pray as you have seen me praying," include women too"

Response:

1. The interpretation of the above Hadith provided by Shaykh Albani was never given by any scholar of the past. Not a single traditional and expert commentator of Sahih Bukhari, including the likes of Ibn Hajar Asqalani, Allamah Aini, Ibn Battaal etc had given this interpretation. It is only Shaykh Albani that has given this interpretation and logically it will be incorrect for us to follow this interpretation of Shaykh Albani.

2. It should be known that the interpretation by Shaykh Albani and his logical inference of this Hadith cannot be accepted at all, because it goes against other Ahadith in which Rasulullah (صلى الله عليه وسلم) clearly draws a difference between the Salâh of men and women, aside from the many verdicts and practices of Sahaba and those after them that were mentioned above.

The article states:

"The general meaning of the words of the Prophet (صلى الله عليه وسلم): "Women are the twin halves of men."

Response:

1. This Hadith cannot be used to prove that women are like men in all aspects of Deen. The Ahadith above are sufficient evidence to show that men and women are not equal in all aspects of Deen. The meaning of the above Hadith is that women resemble men with regards to their body constitution. This is because Hawwa (alayhas salaam) was created from Adam (alayhis salam) and thereof the progeny of men and women began. [417]

2. Even if we had to accept this "principle" that women are like men in all aspects, then this principle only applies to those cases where there are no proofs indicating to the contrary. In the issue of women's Salâh, there are many Ahadith in which Rasulullah (صلى الله عليه وسلم) differentiated between the Salâh of both genders. Surprisingly, this principle is stated in the article but has not being implemented.

3. Not a single traditional Muhaddith and expert commentator of Hadith has interpreted the above Hadith as it is interpreted in this article. Thus, it will be illogical for us to accept this interpretation.

The article states:

The other is the hadeeth of Abu Mutee' al-Hakam ibn 'Abd-Allaah al-Balkhi from 'Umar ibn Dharr from Mujaahid from 'Abd-Allaah ibn 'Umar who said: The Messenger of Allah (ﷺ) said: "When a woman sits during the prayer she should place one thigh against the other and when she prostrates she should press her stomach against her thighs, compressing herself in the most concealing manner, for Allaah looks at her and says: 'O My angels, I call you to bear witness that I have forgiven her.'" [418]

Tthis hadeeth is da'eef, because it was narrated by Abu Mutee' al-Balkhi.

Response:

According to the principles of "Hadith" laid down by the Fuqaha and Muhadithun, this Hadith can be relied on, since it is supported by many other Ahadith and verdicts of Sahaba, who were the students of Rasulullah (صلى الله عليه وسلم). It is supported by many "Shawahid" (a term of Usulul Hadith). [419]

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417 Ma'arif Al-Sunan, vol 1, pg 374, HM Saeed.
418 Sunan al-Bayhaqi al-Kubra, 2/222.
419 I'laau Al-Sunan, vol 3, pg 33, Idara Al-Quran.

The article states:

A third hadeeth was narrated from Yazeed ibn Abi Habeeb, saying that the Messenger of Allaah (ﷺ) passed by two women who were praying. He said: "When you prostrate, press some of your flesh to the ground, for women are not like men in that." [420]

This hadeeth is mursal, which is a category of da'eef (weak).

Response:

1. The issue of woman's Salâh is purely a fiqhi issue and has to be dealt with in the light of what the Fuqaha state. They were masters in understanding the meanings of the Ahadith as stated by the great Muhadith and student of Imam Bukhari, Imam Tirmizhi (RA) . The Fuqaha of all four mazhahib accept "Mursal" ahadith, but obviously with certain conditions [421]. Therefore, it will totally incorrect to blatantly state that "This hadeeth is mursal, which is a category of da'eef (weak)" indirectly inferring that this Hadith cannot be accepted.

We do not wish to go into the discussion of "Mursal" ahadith, since this is not the purpose of this article. However, all the narrators of the above Hadith are reliable and there is no reason to reject it as stated in I'laau Al-Sunan [422]

The article states:

In al-Musannaf (1/242), Ibn Abi Shaybah narrated some reports from some of the salaf which suggest that there is a difference in the way women and men sit (in prayer), but the only evidence that counts is the words of Allaah and His Messenger (صلى الله عليه وسلم). Then he narrated from some of the salaf that the way in which men and women pray is the same.

Response:

1. It is incorrect to state "but the only evidence that counts is the words of Allaah and His Messenger (صلى الله عليه وسلم)".This statement infers that the statements of Tabi'un and Ulama cannot be accepted. This is totally incorrect and goes against the teachings of the Quran and the Ahadith. Allah Ta'ala mentions in the Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

"O those who believe obey Allah and obey his messenger and those in authority amongst you" [423]

Early commentators of Quran such as Ibn Abbas, Mujahid and Hasan Basri have stated that "those in authority amongst you" refer to the Fuhaqa and Ulama [424]. We are commanded to follow the teachings of Tabi'un and Ulama for there teachings are based on the Quran and Ahadith. The author of this article states that "only the words of Allah and Rasulullah (صلى الله عليه وسلم) are the only evidence that count", then why does he quote from the writings of Shaykh Albani etc?

The article states:

In al-Musannaf (1/242), Ibn Abi Shaybah narrated some reports from some of the salaf which suggest that there is a difference in the way women and men sit (in prayer), but the only evidence that counts is the words of Allaah and His Messenger (صلى الله عليه وسلم). Then he narrated from some of the salaf that the way in which men and women pray is the same.

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420 This was narrated by Abu Dawood in al-Maraaseel (p. 118) and by al-Bayhaqi (2/223).
421 Athar Al-Hadith al-Shareef.
422 vol 3, pg 26, Idara Al-Quran.
423 Sura Nisa: 59.
424 Ma'arif Al-Quran.

Al-Bukhaari (may Allaah have mercy on him) said: Umm al-Darda’ used to sit in prayer as a man sits and she was a scholarly woman.

Al-Haafiz stated in Fath al-Baari that Abu’l-Darda’ had two wives, both of whom were called Umm al-Darda’. The older one was a Sahaabiyyah and the younger one was a Taabi’iyyah. He suggested that the one who was referred to here by al-Bukhaari was the younger one.

Response:

1. In light of what the author of this article has written, it is incorrect for him to present the above narration as a proof. This is so, because he states that only the words of Allah and Rasulullah (صلى الله عليه وسلم) count and here he presents the action of a Tabi’iyyah as proof.

2. However, it is not sufficient enough to present the above narration regarding the action of Ummu Darda as proof, because there is a narration recorded by Imam Tahawi (RA) which states contrary to it. The Hadith is as follows:

قال رأيت أم الدرداء تصلي متربعة

Ibrahim bin Abi Ablah narrates: “I saw Ummu Darda performing Salâh in the Tarabbu’ position” [425]

3. The author of the article claims that Imam Ibn Abi Shayba recorded from the Salaf that the way in which men and women performed Salâh was the same. This is absolutely false and incorrect accusations labelled against this great Imam. He has never mentioned this in his “Musannaf”. Not a single Salaf has mentioned that a woman will perform Salâh as a man performs Salâh.

The author of this article has probably relied on the book “Sifat Salâh Al-Nabi” authored by Shaykh Albani. This is because the mistake made by Shaykh Albani in his book is the same mistake made by the author of this article. Shaykh Albani claimed that Ibrahim Nakha’ee said: “A woman will do as a man does in Salâh”. He also adds that this narration has a sahih sanad (authentic chain of narrators).

However, this was not what Ibrahim Nakha’ee said and nor was this ever his view. The correction words of Ibrahim Nakha’ee that appear in Musannaf Ibn Abi Shayba are:

عن إبراهيم ، قال : تقعد المرأة في الصلاة كما يقعد الرجل

“A woman will sat as a man sits in Salâh” [426]

Hereunder, are the interpolated words of Shaykh Albani:

كل ما تقدم من صفة صلاته صلى الله عليه وسلم يستوي فيه الرجال والنساء ولم يرد في السنة ما يقتض استثناء النساء من بعض
ذلك بل إن عموم قوله صلى الله عليه وسلم : (صلوا كما رأيتموني أصلي) يشملهن وهو قول إبراهيم النخعي قال:
(تفعل المرأة في الصلاة كما يفعل الرجل)
أخرجه ابن أبي شيبة (1 / 75 / 2) بسند صحيح عنه

In conclusion we would like to mention that all the Ahadith mentioned in this article are sufficient to prove that there exists a difference between the Salâh of men and women and it would be incorrect to claim that the Salâh of both genders are common. We ask Allah Ta’ala to grant us sincerity and make this humble effort a means of exposing the truth.

And Allah knows best

Wassalam

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425 Tuhfa Al-Akhyaar, vol 2, pg 338, Dar Balansiyya.
426 Musannaf Ibn Abi Shayba, #2804, Al-Majlis al-Ilmi.

(Ml. Talha Desai, Student Darul Iftaa - Checked and Approved by: Mufti Ebrahim Desai, Darul Iftaa, Madrassah In'aamiyyah)

Practice & Fatwa of the Sahaba (RA), Tabaeen from Musnaf Abi Shaybah in a chapter entitled, "How would the Women be in Her Sajdah?"

Since most of it has already been incorporated above, there is no need for translation.

Referenced from feqh.al-islam.com

(43)

الْمَرْأَةُ كَيْفَ تَكُونُ فِي سُجُودِهَا ؟

(1) حَدَّثَنَا أَبُو بَكْرٍ قَالَ : حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحَاقَ عَنْ الْحَارِثِ عَنْ عَلِيٍّ قَالَ : إذَا سَجَدَتْ الْمَرْأَةُ فَلْتَحْتَفِرْ وَلْتَضُمَّ فَخِذَيْهَا . (2) حَدَّثَنَا أَبُو بَكْرٍ قَالَ : نا أَبُو عَبْدِ الرَّحْمَنِ الْمُقْرِي عَنْ سَعِيدِ بْنِ أَيُّوبَ عَنْ يَزِيدَ بْنِ حَبِيبٍ عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ الْأَشَجِّ عَنْ ابْنِ عَبَّاسٍ أَنَّهُ سُئِلَ عَنْ صَلَاةِ الْمَرْأَةِ فَقَالَ : تَجْتَمِعُ وَتَحْتَفِرُ . (3) حَدَّثَنَا أَبُو بَكْرٍ قَالَ : نا أَبُو الْأَحْوَصِ عَنْ مُغِيرَةَ عَنْ إبْرَاهِيمَ قَالَ : إذَا سَجَدَتْ الْمَرْأَةُ فَلْتَضُمَّ فَخِذَيْهَا وَلْتَضَعْ بَطْنَهَا عَلَيْهِمَا . (4) حَدَّثَنَا أَبُو بَكْرٍ قَالَ : نا جَرِيرٌ عَنْ لَيْثٍ عَنْ مُجَاهِدٍ أَنَّهُ كَانَ يَكْرَهُ أَنْ يَضَعَ الرَّجُلُ بَطْنَهُ عَلَى فَخِذَيْهِ إذَا سَجَدَ كَمَا تَضَعُ الْمَرْأَةُ (5) حَدَّثَنَا أَبُو بَكْرٍ قَالَ : نا ابْنُ مُبَارَكٍ عَنْ هِشَامٍ عَنْ الْحَسَنِ قَالَ : الْمَرْأَةُ تَضْطَمُّ فِي السُّجُودِ . (6) حَدَّثَنَا أَبُو بَكْرٍ قَالَ : نا وَكِيعٌ عَنْ سُفْيَانَ عَنْ مَنْصُورٍ عَنْ إبْرَاهِيمَ قَالَ : إذَا سَجَدَتْ الْمَرْأَةُ فَلْتَلْزَقْ بَطْنَهَا بِفَخِذَيْهَا وَلَا تَرْفَعْ عَجِيزَتَهَا وَلَا تُجَافِي كَمَا يُجَافِي الرَّجُلُ .

Al-Mughni (the Most Authoritative Text of Hanbali Madhab):

The text clearly states that the paryer of man and woman is the same EXCEPT that a woman would draw herself closer together in Ruku and Sujood (in Tabarru or Tasdul) and she would draw both feet to her right.

Referenced from feqh.al-islam.com

(783) مَسْأَلَةٌ : قَالَ وَالرَّجُلُ وَالْمَرْأَةُ فِي ذَلِكَ سَوَاءٌ , إلَّا أَنَّ الْمَرْأَةَ تَجْمَعُ نَفْسَهَا فِي الرُّكُوعِ وَالسُّجُودِ وَتَجْلِس مُتَرَبِّعَةً أَوْ تَسْدُلُ رِجْلَيْهَا فَتَجْعَلُهُمَا فِي جَانِبِ يَمِينِهَا . الْأَصْلُ أَنْ يَثْبُتَ فِي حَقِّ الْمَرْأَةِ مِنْ أَحْكَامِ الصَّلَاةِ مَا يَثْبُت لِلرِّجَالِ ; لِأَنَّ الْخِطَابَ يَشْمَلُهَا , غَيْرَ أَنَّهَا خَالَفَتْهُ فِي تَرْكِ التَّجَافِي , لِأَنَّهَا عَوْرَةٌ , فَاسْتُحِبَّ لَهَا جَمْعُ نَفْسِهَا , لِيَكُون أَسْتَرَ لَهَا , فَإِنَّهُ لَا يُؤْمَنُ أَنْ يَبْدُوَ مِنْهَا شَيْءٌ حَالَ التَّجَافِي . وَكَذَلِكَ فِي الِافْتِرَاشِ , قَالَ أَحْمَدُ : وَالسَّدْلُ أَعْجَبُ إلَيَّ . وَاخْتَارَهُ الْخَلَّالُ . قَالَ عَلِيٌّ , كَرَّمَ اللَّهُ وَجْهَهُ : إذَا صَلَّتْ الْمَرْأَةُ فَلْتَحْتَفِزْ وَلْتَضُمَّ فَخِذَيْهَا . وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّه عَنْهُمَا , أَنَّهُ كَانَ يَأْمُرُ النِّسَاءَ أَنْ يَتَرَبَّعْنَ فِي الصَّلَاةِ .

Assessment of the Hadeeth "Pray as you have seen me Pray?".

Here is an Assesment of this Hadeeth and it is crystal clear that neither Imam Bukhari (RA) nor Ibnul Haj'r Asqalani (RA) is his famous Fathul-Bari [427] conclude that this Hadeeth means that the prayer of men & women is the same!

The FULL Hadeeth is listed in Sahih Bukhari in two locations:

1) Volume 1, Book 11, Number 604:

Narrated Malik: We came to the Prophet and stayed with him for twenty days and nights. We were all young and of about the same age. The Prophet was very kind and merciful. When he realized our longing for our families, he asked about our homes and the people there and we told him. Then he asked us to go back to our families and stay with them and teach them (the religion) and to order them to do good things. He also mentioned some other things which I have (remembered or) forgotten.

427Fathul-Bari - the most reliable and authentic commentary of Saheeh Bukhari

The Prophet then added, "Pray as you have seen me praying and when it is the time for the prayer one of you should pronounce the Adhan and the oldest of you should lead the prayer.

Sahih Bukhari - Volume 1, Book 11, Number 604 - from www.usc.edu

Also in http://hadith.al-islam.com/

2) Volume 9, Book 91, Number 352:

Narrated Malik: We came to the Prophet and we were young men nearly of equal ages and we stayed with him for twenty nights. Allah's Apostle was a very kind man and when he realized our longing for our families, he asked us about those whom we had left behind. When we informed him, he said, "Go back to your families and stay with them and teach them (religion) and order them (to do good deeds). The Prophet mentioned things some of which I remembered and some I did not. Then he said, "Pray as you have seen me praying, and when it is the time of prayer, one of you should pronounce the call (Adhan) for the prayer and the eldest of you should lead the prayer. "

Sahih Bukhari - Volume 9, Book 91, Number 352 - from www.usc.edu

Also in http://hadith.al-islam.com/

3) The FIRST occurrence is in a Chapter "Call to Prayers (Adhaan)" Sub-Heading "Call (Adhan) for Traveller FOR Congregational Paryer & Iqama and for Arafah" ....

In Arabic:

صحيح البخاري

then

الأذان

then

الأذان للمسافر إذا كانوا جماعة والإقامة وكذلك بعرفة

Take a GOOD LOOK at the Chapter heading and the context!

4) The second occurrence is "Accepting Information Given by a Truthful Person"

In Arabic:

صحيح البخاري

then

أخبار الآحاد

then

ما جاء في إجازة خبر الواحد

Take a GOOD LOOK at the Chapter heading and the context!

5) Now lets look at the first occurrence & its commentary in Arabic:

حدثنا محمد بن المثنى قال حدثنا عبد الوهاب قال حدثنا أيوب عن أبي قلابة قال حدثنا مالك
أتينا إلى النبي صلى الله عليه وسلم ونحن شببة متقاربون فأقمنا عنده عشرين يوما وليلة وكان رسول الله صلى الله عليه وسلم رحيما رفيقا فلما ظن أنا قد اشتهينا أهلنا أو قد اشتقنا سألنا عمن تركنا بعدنا فأخبرناه قال ارجعوا إلى أهليكم فأقيموا فيهم وعلموهم ومروهم وذكر أشياء أحفظها أو لا أحفظها وصلوا كما رأيتموني أصلي فإذا حضرت الصلاة فليؤذن لكم أحدكم وليؤمكم أكبركم
فتح الباري بشرح صحيح البخاري
(تنبيه):
وقع هنا في رواية أبي الوقت " حدثنا محمد بن المثنى حدثنا عبد الوهاب عن أيوب " فذكر حديث مالك بن الحويرث مطولا نحو ما مضى في الباب قبله , وسيأتي بتمامه في " باب خبر الواحد " , وعلى ذكره هناك اقتصر باقي الرواة .

Now lets look at the second occurrence & its commentary in Arabic:

حدثنا محمد بن المثنى حدثنا عبد الوهاب حدثنا أيوب عن أبي قلابة حدثنا مالك بن الحويرث قال
أتينا النبي صلى الله عليه وسلم ونحن شببة متقاربون فأقمنا عنده عشرين ليلة وكان رسول الله صلى الله عليه وسلم رفيقا فلما ظن أنا قد اشتهينا أهلنا أو قد اشتقنا سألنا عمن تركنا بعدنا فأخبرناه قال ارجعوا إلى أهليكم فأقيموا فيهم وعلموهم ومروهم وذكر أشياء أحفظها أو لا أحفظها وصلوا كما رأيتموني أصلي فإذا حضرت الصلاة فليؤذن لكم أحدكم وليؤمكم أكبركم

حديث مالك بن الحويرث بمهملة ومثلثة مصغر ابن حشيش بمهملة ومعجمتين وزن عظيم , ويقال ابن أشيم بمعجمة وزن أحمر من بني سعد بن ليث بن بكر بن عبد مناة بن كنانة حجازي سكن البصرة ومات بها سنة أربعة وسبعين بتقديم السين على الصواب .

قوله (عبد الوهاب)
هو ابن عبد المجيد الثقفي " وأيوب " هو السختياني والسند كله بصريون .

قوله (أتينا النبي صلى الله عليه وسلم)
أي وافدين عليه سنة الوفود , وقد ذكر ابن سعد ما يدل على أن وفادة بني ليث رهط مالك بن الحويرث المذكور كانت قبل غزوة تبوك وكانت تبوك في شهر رجب سنة تسع

قوله (ونحن شببة)
بمعجمة وموحدتين وفتحات جمع شاب وهو من كان دون الكهولة , وتقدم بيان أول الكهولة , في " كتاب الأحكام " وفي رواية وهيب في الصلاة " أتيت النبي صلى الله عليه وسلم في نفر من قومي " والنفر عدد لا واحد له من لفظه وهو من ثلاثة إلى عشرة , ووقع في رواية في الصلاة " أنا وصاحب لي " وجمع القرطبي باحتمال تعدد الوفادة وهو ضعيف لأن مخرج الحديثين واحد والأصل عدم التعدد , والأولى في الجمع أنهم حين أذن لهم في السفر كانوا جميعا , فلعل مالكا ورفيقه عاد إلى توديعه فأعاد عليهما بعض ما أوصاهم به تأكيدا , وأفاد ذلك زيادة بيان أقل ما تنعقد به الجماعة .

قوله (متقاربون)
أي في السن بل في أعم منه , فقد وقع عند أبي داود من طريق مسلمة بن محمد عن خالد الحذاء " وكنا يومئذ متقاربين في العلم " ولمسلم " كنا متقاربين في القراءة " ومن هذه الزيادة يؤخذ الجواب عن كونه قدم الأسن , فليس

المراد تقديمه على الأقرأ بل في حال الاستواء في القراءة ولم يستحضر الكرماني هذه الزيادة فقال يؤخذ استواؤهم في القراءة من القصة لأنهم أسلموا وهاجروا معا وصحبوا ولازموا عشرين ليلة فاستووا في الأخذ . وتعقب بأن ذلك لا يستلزم الاستواء في العلم للتفاوت في الفهم إذ لا تنصيص على الاستواء .

قوله (رقيقا)
بقافين , وبفاء ثم قاف , ثبت ذلك عند رواة البخاري على الوجهين , وعند رواة مسلم بقافين فقط وهما متقاربان في المعنى المقصود هنا .

قوله (اشتهينا أهلنا)
في رواية الكشميهني " أهلينا " بكسر اللام وزيادة ياء وهو جمع أهل , ويجمع مكسرا على أهال بفتح الهمزة مخففا , ووقع في رواية في الصلاة " اشتقنا إلى أهلنا " بدل " اشتهينا أهلنا " وفي رواية وهيب " فلما رأى شوقنا إلى أهلنا " والمراد بأهل كل منهم زوجته أو أعم من ذلك .

قوله (سألنا)
بفتح اللام أي النبي صلى الله عليه وسلم سأل المذكورين .

قوله (ارجعوا إلى أهليكم)
إنما أذن لهم في الرجوع لأن الهجرة كانت قد انقطعت بفتح مكة فكانت الإقامة بالمدينة باختيار الوافد فكان منهم من يسكنها ومنهم من يرجع بعد أن يتعلم ما يحتاج إليه .

قوله (وعلموهم ومروهم)
بصيغة الأمر ضد النهي , والمراد به أعم من ذلك لأن النهي عن الشيء أمر بفعل خلاف ما نهي عنه اتفاقا , وعطف الأمر على التعليم لكونه أخص منه أو هو استئناف كأن سائلا قال : ماذا نعلمهم ؟ فقال مروهم بالطاعات وكذا وكذا . ووقع في رواية حماد بن زيد عن أيوب كما تقدم في أبواب الإمامة " مروهم فليصلوا صلاة كذا في حين كذا وصلاة كذا في حين كذا " فعرف بذلك المأمور المبهم في رواية الباب , ولم أر في شيء من الطرق بيان الأوقات في حديث مالك بن الحويرث فكأنه ترك ذلك لشهرتها عندهم .

قوله (وذكر أشياء أحفظها ولا أحفظها)
قائل هذا هو أبو قلابة راوي الخبر , ووقع في رواية أخرى " أو لا أحفظها " وهو للتنويع لا للشك .

قوله (وصلوا كما رأيتموني أصلي)
أي ومن جملة الأشياء التي يحفظها أبو قلابة عن مالك قوله صلى الله عليه وسلم هذا , وقد تقدم في رواية وهيب " وصلوا " فقط ونسبت إلى الاختصار وتمام الكلام هو الذي وقع هنا , وقد تقدم أيضا تاما في رواية إسماعيل بن علية في " كتاب الأدب " قال ابن دقيق العيد استدل كثير من الفقهاء في مواضع كثيرة على الوجوب بالفعل مع هذا القول , وهو " صلوا كما رأيتموني أصلي " قال وهذا إذا أخذ مفردا عن ذكر سببه وسياقه أشعر بأنه خطاب للأمة بأن يصلوا كما كان يصلي , فيقوى الاستدلال به على كل فعل ثبت أنه فعله في الصلاة , لكن هذا الخطاب إنما وقع لمالك بن الحويرث وأصحابه بأن يوقعوا الصلاة على الوجه الذي رأوه صلى الله عليه وسلم يصليه , نعم يشاركهم في الحكم جميع الأمة بشرط أن يثبت استمراره صلى الله عليه وسلم على فعل ذلك الشيء المستدل به دائما حتى يدخل تحت الأمر ويكون واجبا , وبعض ذلك مقطوع باستمراره عليه وأما ما لم يدل دليل على وجوده في تلك الصلوات التي تعلق الأمر بإيقاع الصلاة على صفتها , فلا نحكم بتناول الأمر له , والله أعلم .

قوله (فإذا حضرت الصلاة)

أي دخل وقتها .

قوله (فليؤذن لكم أحدكم)
هو موضع الترجمة وقد تقدم سائر شرحه في " أبواب الأذان " وفي " أبواب الإمامة " بعون الله تعالى.

The highlighted parts in Arabic say that you need to prove Istamrar & Dawam (both words roughly translate into continuity of action) for something to be considered as Sunnah in Salâh...Nothing to do with the prayer of men & women being the same and there is no even a mention of anything like that in the Commentary (recorded and reported verbatim from Fathul-Bari)

Salaf on Mursal Ahadeeth

Another objection is the use of Mursal Ahadeeth and on this issue we (Hanafees) take the opinion of Salaf like Imam Malik (RA) & Imam Abu Haneefa (RA) while Shaykh Al-Albani (RA) takes the position of Ibn-Hazm (RA) (curiously against the opinion of Shaykh Ibn Taymiyah (RA)).

Which-ever position of the Salaf you take i.e.:

- **Position of Imam Malik (RA) & Imam Abu Haneefa (RA)**: Mursal of a trustworthy person is valid as proof and as justification for a practice, just like a musnad hadith
- **Position of Imam Shaf'ae (RA)**: Detailed below
- **Position of Imam Ahmed Ibn Hanbal (RA)**: accepts mursal and (other) da'if (weak) ahadith if nothing opposing them is found regarding a particular issue, preferring them to qiyas (analogical deduction)
- **Imam Abu Dawud (RA)**: accepts the Mursal under two conditions: that no musnad hadith is found regarding that issue; or that if a musnad hadith is found, it is not contradicted by the mursal hadith.

You CANNOT categorically reject the evidence; the only way to REJECT the evidence is to diverge from the opinion of the Salaf and take the position of Shaykh Ibn Hazm (RA) [a Khalaf] & later supported by Shaykh Al-Albani (RA).

http://www.usc.edu/dept/MSA/fundamen...dith/asb2.html

Before proceeding I would like to point out that the 2nd Hadeeth of Saheeh Bukhari is Mursal i.e. Aisha (RA) is narrating events which happened BEFORE her birth or when she was very young so Shaykh Ibn Hazm's outright rejection of Maraseel has serious implications and I don't know Shaykh Al-Albani (RA)'s FULL position on Maraseel so can't comment...

Volume 1, Book 1, Number 2:
Narrated 'Aisha: (the mother of the faithful believers) Al-Harith bin Hisham asked Allah's Apostle "O Allah's Apostle! How is the Divine Inspiration revealed to you?" Allah's Apostle replied, "Sometimes it is (revealed) like the ringing of a bell, this form of Inspiration is the hardest of all and then this state passes ' off after I have grasped what is inspired. Sometimes the Angel comes in the form of a man and talks to me and I grasp whatever he says." 'Aisha added: Verily I saw the Prophet being inspired Divinely on a very cold day and noticed the Sweat dropping from his forehead (as the Inspiration was over).

Authenticity of the Mursal Hadith:

There has been a great deal of discussion amongst the scholars regarding the authenticity of the Mursal Hadith (pl. Marasil), since it is quite probable that a Successor might have omitted two names, those of an elder Successor and a Companion, rather than just one name, that of a Companion.

If the Successor is known to have omitted the name of a Companion only, then the hadith is held to be authentic, for a Successor can only report from the Prophet (صلى الله عليه وسلم) through a Companion; the omission of the name of the Companion does not affect the authenticity of the isnad since all Companions are held to be trustworthy and reliable, by both Qur'anic injunctions and sayings of the Prophet (صلى الله عليه وسلم).

However, opinions vary in the case where the Successor might have omitted the names of two authorities (since not all the Successors were reliable in matters of Hadith). For example, two widely-differing positions on this issue are:

the Marasil of elder Successors such as Sa'id b. al-Musayyab (d. 94) and 'Ata' b. Abi Rabah (d. 114) are acceptable because all their Marasil, after investigation, are found to come through the Companions only. However, the Marasil of younger Successors are only acceptable if the names of their immediate authorities are known through other sources; if not, they are rejected outright.

the Marasil of Successors and those who report from them are acceptable without any investigation at all. This opinion is supported by the Kufi school of traditionists, but is severely attacked by the majority.
To be precise in this issue, let us investigate in detail the various opinions regarding the Mursal Hadith:

The opinion held by Imam Malik and all Maliki jurists is that the Mursal of a trustworthy person is valid as proof and as justification for a practice, just like a musnad hadith [428] . This view has been developed to such an extreme that to some of them, the mursal is even better than the musnad, based on the following reasoning: "the one who reports a musnad hadith leaves you with the names of the reporters for further investigation and scrutiny, whereas the one who narrates by way of Irsal, being a knowledgeable and trustworthy person himself, has already done so and found the hadith to be sound. In fact, he saves you from further research." [429]

- **Imam Abu Hanifah** (d. 150)
  holds the same opinion as Malik; he accepts the Mursal Hadith whether or not it is supported by another hadith. [430]

- **Imam al-Shafi'i** (d. 204)
  has discussed this issue in detail in his al-RiSalâh; he requires the following conditions to be met before accepting a mursal hadith:

  In the narrative, he requires that one of the following conditions be met: that it be reported also as musnad through another isnad; that its contents be reported as mursal through another reliable source with a different isnad; that the meaning be supported by the sayings of some Companions; or that most scholars hold the same opinion as conveyed by the mursal hadith.

  Regarding the narrator, he requires that one of the following conditions be met: that he be an elder Successor; that if he names the person missing in the isnad elsewhere, he does not usually name an unknown person or someone not suitable for reporting from acceptably; or that he does not contradict a reliable person when he happens to share with him in a narration. [431]

  On the basis of these arguments, al-Shafi'i accepts the Irsal of Sa'id b. al-Musayyab, one of the elder Successors. For example, al- Shafi'i considers the issue of selling meat in exchange for a living animal: he says that Malik told him, reporting from Zaid b. Aslam, who reported from Ibn al-Musayyab that the Messenger of Allah (صلى الله عليه وسلم) forbade the selling of meat in exchange for an animal. He then says, "This is our opinion, for the Irsal of Ibn al-Musayyib is fine." [432]

- **Imam Ahmad b. Hanbal** (d. 241)
  accepts mursal and (other) da'if (weak) ahadith if nothing opposing them is found regarding a particular issue, preferring them to qiyas (analogical deduction). By da'if here is meant ahadith which are not severely weak, e.g. batil, munkar, or maudu', since Imam Ahmad classified ahadith into sahih and da'if rather than into sahih, hasan and da'if, the preference of most later traditionists. Hence, the category da'if in his view applied to ahadith which were relatively close to being sahih, and included many ahadith which were classed as hasan by other scholars. [433]

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428 Yusuf b. 'Abdullah Ibn 'Abdul Barr, Tajrid al- Tamhid lima fi l-Muwatta' min al-Asanid (Cairo, 1350), 1:2.
429 ibid.
430 Al-Suyuti, 1:198.
431 For the discussion in detail, see al-Shafi'i, al-RiSalâh (ed. Ahmad Shakir, Cairo, 1358/1940, pp. 461-470; English translation: M. Khadduri, 2nd ed., Islamic Texts Society, Cambridge, 1987, pp. 279-284, where the mursal hadith has been translated as "interrupted tradition").
432 Al-Suyuti, 1:199; Muhammad b. Mustafa al- Ghadamsi, Al-Mursal min al-Hadith (Darif Ltd., London, N.D.), p.71.
433 Ibn al-Qayyim, I'lam al-Muwaqqi'in (2nd ed., 4 vols. in 2, Dar al-Fikr, Beirut, 1397/1977), 1:31.

Overlooking this fact has caused misunderstanding about Imam Ahmad's view on the place of da'if ahadith in rulings of Fiqh and in matters of Fada'il al-A'mal (virtues of various acts of worship).

- **Ibn Hazm** (d. 456)
  rejects the Mursal Hadith outright; he says that the Mursal is unacceptable, whether it comes through Sa'id b. al-Musayyib or al-Hasan al-Basri. To him, even the Mursal which comes through someone who was not well-known to be amongst the Companions would be unacceptable. [434]

- **Abu Dawud** (d . 275)
  accepts the Mursal under two conditions: that no musnad hadith is found regarding that issue; or that if a musnad hadith is found, it is not contradicted by the mursal hadith. [435]

- **Ibn Abi Hatim** (d. 327)
  does not give a specific opinion about the Mursal Hadith. However, he did collect an anthology of 469 reporters of hadith, including four female reporters, whose narratives were subjected to criticism due to Irsal. This collection is known as Kitab al-Marasil.

- **Al-Hakim** (d. 405)
  is extremely reluctant to accept the Mursal Hadith except in the case of elder Successors. He holds, on the basis of the Qur'an, that knowledge is based on what is heard (directly), not on what is reported (indirectly). In this regard, he quotes Yazid b. Harun who asked Hammad b. Laith: "O Abu Isma'il! Did Allah mention the Ahl al-Hadith (scholars of Hadith) in the Qur'an?" He replied, "Yes! Did you not hear the saying of Allah, If a party from every expedition remained behind, they [436] could devote themselves to studies in religion and admonish the people when they return to them, that thus they may guard themselves (against evil)' (Qur'an, 9:l22). This concerns those who set off to seek knowledge, and then return to those who remained behind in order to teach them." [437] Al-Hakim then remarks, "This verse shows that the acceptable knowledge is the one which is being heard, not just received by way of Irsal." [438]

- **Al-Khatib al-Baghdadi** (d. 462)
  strongly supports the view of those who reject the Mursal except if it comes through an elder Successor. He concludes, after giving a perusal of different opinions about this issue, "What we select out of these sayings is that the Mursal is not to be practised, nor is it acceptable as proof. We say that Irsal leads to one reporter being ambiguous; if he is ambiguous, to ascertain his reliability is impossible. We have already explained that a narration is only acceptable if it comes through a reporter known for reliability. Hence, the Mursal should not be accepted at all."[439]

- **Al-Khatib**
  gives the following example, showing that a narrative which has been reported through both musnad and mursal isnads is acceptable, not because of the reliability of those who narrated it by way of Irsal but because of an uninterrupted isnad, even though it contains less reliable reporters:

  The text of the hadith is: "No marriage is valid except by the consent of the guardian"; al- Khatib gives two isnads going back to Shu'bah and Sufyan al-Thauri; the remainder of each isnad is:

  Sufyan al-Thauri and Shu'bah --- Abu Ishaq --- Abu Burdah --- the Prophet.
  This isnad is mursal because Abu Burdah, a Successor, narrates directly from the Prophet (صلى الله عليه وسلم).
  However, al-Khatib further gives three isnads going back to Yunus b. Abi Ishaq, Isra'il b. Yunus and Qais b. al-Rabi'; the remainder of the first isnad is:

  Yunus b. Abi Ishaq --- Abu Ishaq --- Abu Burdah --- Abu Musa --- the Prophet.

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434 Ibn Hazm, Al-Ihkam fi Usul al-Ahkam (Matba'ah al-Sa'adah, Cairo, 1345), 2:135
435 Al-Hazimi, Shurut al-A'immah al-Khamsah (ed. M.Z. al-Kauthari, Cairo, N.D.), p. 45.
436 According to the different interpretations of this verse, "they" here could refer to those who stay behind, or those who go forth.
437 Al-Hakim, p. 26.
438 ibid.
439 Al-Khatib al-Baghdadi, Al-Kifayah fi 'Ilm al- Riwayah (Hyderabad, 1357), p. 387.

The other two reporters narrate similarly, both of them including the name of Abu Musa, the Companion from whom Abu Burdah has reported. Al- Khatib goes on to prove that both al-Thauri and Shu'bah heard this hadith from Abu Ishaq in one sitting while the other three reporters heard it in different sittings. Hence, this addition of Abu Musa in the isnad is quite acceptable. [440]

- **Ibn al-Salâh** (d. 643)
  agrees with al-Shafi'i in rejecting the Mursal Hadith unless it is proved to have come through a musnad route. [441]

- **Ibn Taimiyyah** (d. 728)
  classifies Mursal into three categories. He says, "There are some acceptable, others unacceptable, and some which require further investigation: if it is known that the reporter does so (i.e. narrates by Irsal) from reliable authorities, then his report will be accepted; if he does so from both classes of authorities, i.e. reliable and unreliable, we shall not accept his narration (on its own, without further investigation), for he is narrating from someone whose reliability is unknown; all such mursal ahadith which go against the reports made by reliable authorities will be rejected completely." [442]

- **Al-Dhahabi** (d. 748)
  regards the Mursal of younger Successors such as al-Hasan al-Basri, al- Zuhri, Qatadah and Humaid al-Tawil as the weakest type of Mursal. [443]

- **Later scholars** such as,

  Ibn Kathir (d. 744), al- 'Iraqi (d. 806), Ibn Hajar (d. 852), al-Suyuti (d. 911), Muhammad b. Ibrahim al-Wazir (d. 840), Jamal al-Din al-Qasimi (d. 1332) and Tahir al- Jaza'iri (d. 1338) have given exhaustive discussions about this issue, but none of them holds an opinion different to those mentioned above.

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440 ibid., pp. 411-413.
441 Zain al-Din al-'Iraqi, Al-Taqyid wa 'l-Idah Sharh Muqaddimah Ibn al-Salâh (al-Maktabah al- Salafiyyahh, Madinah, 1389/1969), p.72.
442 Ibn Taymiyyah, Minhaj al-Sunnah an-Nabawiyyah fi Naqd Kalam al-Shi'ah wa 'l-Qadariyyah (al- Maktabah al-Amiriyyah, Bulaq, 1322), 4:117
443 Al-Dhahabi, Al-Muqizah (Maktab al-Matbu'at al- Islamiyyah, Halab, 1405), p. 40.

Detailed Discussion About The Distance Of Feet In Salâh

Mujlisul Ulama Of South Africa

Introduction

In this fourteenth century of the Islamic era, a recently mushroomed sect known as the Salafis, has invented some new rules which they believe are the Sunnat teachings of Rasulullah (صلى الله عليه وسلم).

Inspite of their views being in conflict with the teachings of the Salf-e-Saaliheen belonging to the Noblest Ages of Islam (Khairul Quroon), they obstinately cling to their misguided opinions. Their method is to subject the Ahadith to their personal understanding. Inspite of the divergence which this self-opinion produces from the Way of the Ummah inherited from the Sahaabah, the Salafis intransigently cling to their deviation.

A little reflection would convince them that it is not possible that the Aimmah-e-Mujtahideen who were the Students of the Sahaabah would propagate acts which are in conflict with the Sunnah. Any act which has been accepted and practised by the entire Ummah from the earliest era of Islam cannot be deviation. Deviation will be the act which is in conflict with this sacred Unanimity.

One of the erroneous practices of the Salafis is their act of spreading their legs wide apart during Salaat. In the bid to touch the toes of the musalli standing adjacent to them, they disfigure their stance and ruin their composure with the mental preoccupation of touching the toes of the musallis standing on both sides in the Saff during Jamaat Salaat.

Even when performing Salaat alone, they stretch the legs hideously apart. But for this innovation they have absolutely no Shar'i evidence. A solitary Hadith which makes reference to 'foot with foot' has been grievously misunderstood and misinterpreted by them. Besides their misinterpretation, they have intentionally ignored all the other Shar'i proofs which refute their interpretation.

A perusal of the relevant Ahadith on this subject will convince every unbiased Muslim that the Salafi interpretation of the Hadith is a concoction of the nafs. It is a concoction designed and prepared by shaitaan to create rifts and discord in the Ummah. When people opt to abandon the practices which the Aimmah Mujtahideen have reported on the basis of the authority of the Sahaabah, then shaitaani manipulation is evident.

All four Math-habs of the Ahlus Sunnah Wal Jama'ah unanimously refute the Salafi contention on the position to be adopted when standing for Salaat. None of the Math-habs teaches that the legs should be spread out widely when standing for Salaat nor that the toes of the Musalli alongside should be touched. Some of the Salafis go to great lengths in spreading their legs in the bid to touch the next man's toes causing annoyance and much irritation.

The Emphasis On Straghtening The Sufoof [444]

The Ahadith of Rasulullah (صلى الله عليه وسلم) emphasise the straightening of the sufoof. The emphasis in all the Hadith narrations dealing with this subject is directed to proper saff*-formation, not on the feet of the musallis touching the toes of the musalli standing alongside as the Salafis inordinately and inconsiderately practice.

In the endeavour to sustain the practice of stretching the legs wide open while performing Salaat, the Salafis have gone to the extreme of adopting this ugly stance even when performing Salaat alone. While a man who is uneducated in the laws of the Shariah may misunderstand the solitary Hadith in which reference has been made to foot with foot, the same mistake cannot and should not be made in so far as Salaat performed alone because the question of foot with foot is not remotely related to infiraadi Salaat, i.e. performing Salaat alone.

The Salafis may abortively argue that the aim of spreading the legs wide apart is to ensure straightness of the sufoof, but what argument do they have for justifying this unbecoming practice when a man is performing Salaat infiraadan(individually)? Furthermore, there is no Hadith narration in this regard which could even be misinterpreted to support the case of a munfarid stretching his legs to the extremities of east and west or north and south, depending on the location of the Qiblah from where he happens to be.

444 Sufoof is the plural of saff which refers to the row of musallis in a Jamaat.

The Salafis claim that it is Sunnah to stretch the legs wide apart and for a musalli's toes to touch the toes of the musalli standing alongside him in the saff.

This ludicrous position is imposed by the Salafis on even women who are obliged to stand with their legs wide open. What an ugly, miserable and immodest stance for a woman to adopt? A woman is an object of concealment according to the statement of Rasulullah (صلى الله عليه وسلم). When she has to stretch her legs wide open, she adopts the stance of lewd and shameless women. Throughout Salaat, a woman's postures are to be constricted — made small and drawn in, not asserted like a man asserts and expresses his actions during Salaat.

As far as their stance is concerned for the munfarid, there is not a single Hadith which they can cite in substantiation for their view which anyhow is utterly baseless. All the relevant Ahadith on this topic teach the contrary, namely, that the feet should be held slightly apart — about four to five inches (10 cm). There also exists consensus of the Four Math-habs on this issue.

As far as the feet position for the saff is concerned, the Salafis conveniently overlook all the Ahadith which negate their corrupt view and intransigently cling to a view which they have understood to be the method. In taking to this view, they deliberately cast aside what exactly the Hadith in question says. They took a single word (namely 'foot with foot') out of the context of the Hadith and formulated the practice of stretching the legs wide apart and touching the toes of the musallis standing alongside on either side in the saff. For understanding this issue, it is best that we cite all the relevant Ahadith.

The Ahadith

1. Hadhrat Umar (radhiyallahu anhu) narrates that Rasulullah (صلى الله عليه وسلم) said: Straighten the sufoof, line up the shoulders, close the gaps and become tender [445] in the hands of your brothers. Do not leave any gaps for shaitaan. Whoever joins the saff, Allah will join him. And whoever cuts the saff Allah will cut him. [446]

2. Hadhrat Baraa' Bin Aazib (radhiyallahu anhu) narrates that Rasulullah (صلى الله عليه وسلم) used to enter the saff from end to end, touching our chests and our shoulders. He would say:'Do not be irregular (in your rows), for then your hearts will become irregular (i.e. discord will overtake you)'. He would (also) say:'Verily, Allah Azza Wa Jal and His Malaaikah dispatch Salaam [447] on the first sufoof.'

3. Hadhrat Anas Bin Maalik (radhiyallahu anhu) narrates that the Iqaamah for Salaat was given. Rasulullah (صلى الله عليه وسلم) turned towards us and said: Straighten your sufoof and stand close together, for verily I see you from behind. In a narration of Hadhrat Anas (radhiyallahu anhu) it is mentioned: Everyone among us would put his shoulder with the shoulder of his companion (alongside) and his foot with his foot.

4. Hadhrat Anas (radhiyallahu anhu) narrates that Rasulullah (صلى الله عليه وسلم) said: Join your sufoof and stand close together, and stand in line with (your) necks. I take oath by The Being in Whose power is my life that most certainly I see shaitaan entering the gaps in the saff as if he is a lamb. [448]

5. Abul Qaasim Jadli (rahmatullah alayh) said :I heard Nu'maan Bin Basheer (radhiyallahu anhu) say: 'Rasulullah (صلى الله عليه وسلم) turned towards the people (the musallis) and say three times: 'By Allah! Most certainly, you should straighten your sufoof otherwise Allah will create discord in your hearts.' Thereafter I saw that a man would attach his shoulder to the shoulder of his companion (the one standing alongside), his knee to the knee of his companion and his ankle to the ankle of his companion. [449]

6. Nu'maan Bin Basheer (radhiyallahu anhu) narrates: Rasulullah (صلى الله عليه وسلم) would arrange (set in order) our sufoof. One day he came out (from his home) and saw a man (in the saff) whose chest was protruding in front of the (chests of) the community (i.e. the musallis). He then commented: 'Straighten your sufoof otherwise Allah will cast discord in your faces (i.e. in the words coming from your mouths). [450]

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445 Become tender - that is to comply when a brother musalli in the saff touches your shoulder indicating that you should bring it in line with the shoulders of the other musallis in the saff.
446 Bukhari,Abu Dawood.
447 When the word 'Salaat' is related to Allah Ta 'ala, it denotes Rahmat, i.e. He sends down mercy. When it is related to the Malaaikah, it means that they supplicate to Allah Ta`ala to send His mercy upon His servants.
448 Abu Dawood.
449 Bukhari, Abu Dawood.
450 Tirmidhi.

7. Maalik Ibn Abi Aamir Ansaari (radhiyallahu anhu) narrates: Uthmaan Bin Affaan (radhiyallahu anhu) would recite in his Khutbah: 'When the Salaat is ready, arrange the sufoof properly and line up with the shoulders' (i.e. the shoulders of the musallis should all be in line and touching). [451]

8. Hadhrat Anas (radhiyallahu anhu) narrated that Nabi (ﷺ) said: Join your sufoof and draw close among yourselves and line up with the necks. [452]

These are about all the narrations pertaining to the manner and style of standing in Jamaat Salaat. Explaining these Ahadith, Imaam Bukhaari (rahmatullah alayh) states in the section captioned:

Joining Shoulder To Shoulder

This is what the Jamhoor have said: 'Verily, the meaning (of joining in this context) is complete nearness and lining up, not actual joining (or touching).' Al-Haafiz said: The meaning of this is to emphasise in straightening the saff and closing the gaps. And Aini too has said so. With this, the indication is towards emphasis in straightening the sufoof and closing the gaps. Qustulaani and others have also said this. [453]

In Faidhul Baari it is reported as follows:

It is stated in Sharhul Wiqaayah: 'The musalli should stand apart (with his feet) so that there is a distance of four fingers in between them, and that is also the view of Imaam Shaafi (rahmatullah alayh), In another view it is said that the distance (between the feet) should be one hand (i.e. about 10 cm).' (The author says): I did not find any difference of opinion among the Salf (i.e. Salf-e-Saaliheen) between the stance (of the musalli) in Jama'ah and in infiraad (i.e. performing alone). There is no difference regarding the gap (between the feet). It is not that the spreading of the feet should be more in Jama'ah than when performing Salaat alone.

The summary of this is: When we do not find the Sahaabah and the Taabi-een differentiating in their standing position between Jama'ah and individual Salaat, then we understand that the only meaning of Rasulullah's statement of 'joining the shoulders' is to line up closely and to abstain from leaving gaps (between the musallis).

The following appears in Laamiud Duraari, Commentary of Saheeh Bukhaari:

The Authorities (the Fuqaha) stated that it is best for the musalli to keep his feet about four fingers apart. They did not say that the feet should be united in ruku' or sajdah. Aini says in Binaayah: 'It is appropriate that there be the distance of four fingers between the feet of the musalli, for verily, this is nearest to khushoo.'

Ibn Umar (radhiyallahu anhuma) would not spread (widely) his feet nor would the one foot touch the other, but between this there would be neither much closeness nor much distance.

In Raddul Mihtaar it is reported as follows:

The meaning of joining ankles to ankles is that everyone in the Jama'ah should stand alongside the other (i.e. in a straight line). So is it said in Fataawa Samarqand). [454]

From all the narrations and views of the Muhadditheen and Fuqaha of the Khairul Quroon era it is abundantly clear that the Hadith which mentions joining foot with foot does not have a literal meaning. It simply means that the feet should be all in line, and this is achieved by the heels of the musallis all being in the same line. This will ensure a straight saff on which the emphasis of all the Ahadith is.

The Salafis

The Salafis of this age, while grabbing the words 'foot with foot', ignore 'neck with neck', 'shoulder with shoulder', 'knee with knee' and 'ankle with ankle'. The narrations command joining of the necks just as it instructs joining of the feet. And, in

451 Muwatta Imam Muhammad.
452 Reported by Abu Dawood and Nisai. Authenticated by Ibn Hibbaan. (Bulooghul Maraam)–*I'laaus Sunnan.
453 Laamiud Duraari commentary of Bukhari.
454 I'laaus Sunan.

the same way it commands joining of the knees and ankles. How is it possible for the neck of one musalli to touch the neck of the musalli alongside? At most, shoulders can touch. But to achieve the phenomenal act of joining necks, the musallis will have to ruin their Salaat and stand on their toes balancing at a precarious angle to achieve the goal of touching each other's neck.

But no one has ever advocated this ludicrous stance. Similarly, if the literal sense of the 'ankle with ankle' has to be accepted, it will place the musallis under great stress to achieve what is not simple because the protruding heels are barriers for this achievement. Also, if 'knee against knee' had to be literally considered, the musallis would have to stand with ugly bandied legs, stretching even their thighs hideously in order to join their knees with the knees of their companions? But, not even the Salafis have ventured such ludicrousness.

Why do the Salafis choose only 'foot with foot' out of the several instructions pertaining to the joining of various bodily parts?

For this choice they have only their intransigent nafsaani desire –no daleel whatsoever. What is the determining factor to choose only feet and to ignore necks, knees, shoulders and ankles? On the other hand, the Ahlus Sunnah Wal Jama'ah — the followers of the Four Math-habs — *have a mass of evidence to support 'joining of the shoulders'. Furthermore, joining or lining up of the shoulders is simple, rational and fulfills in the best way the instruction of straightening the saff.

It should be noted that the emphasis is on closing the gaps. There should be no gap between two musallis standing in the saff. But, the wider the legs are spread apart, the more the distance between the shoulders will increase. Thus, spreading the legs wide apart defeats the very command issued in the Hadith to close the gaps and straighten the sufoof.

In order to achieve 'foot with foot' literally, the Salafis are constrained to turn their feet at angles away from the Qiblah. In this hideous exercise they manage only to touch the toes of the adjacent musalli with much difficulty and irritation to those whose peace of mind is disturbed with the unruly encroachment of his companion's toes. When the toes are made to touch with the feet in diagonal positions, the shoulders cannot touch, the knees, ankles, necks, etc. are thrown completely out of alignment.

When shoulders are not lined up, it is impossible to achieve straight sufoof. It is for this reason that the Hadith emphasises more on shoulders. Feet are mentioned only once.

The Sahaabah and the Taabi-een relate the instruction 'to line up' and straighten the saff to the shoulders, necks, knees, ankles and the feet. In other words, all these should be in line, not out of alignment. It is for this reason that the Hadith clearly mentions that the Khulafa-e-Raashideen, in fact Rasulullah (صلى الله عليه وسلم) himself, would order protruding chests to recede into line. Never did any of the Authorities of the Shariah speak about feet which should touch.

In the adoption of the Salafi mode, the movement is excessive in Salaat. Neither is proper Ruku' nor proper Sajdah possible if this hideous posture has to be retained throughout Salaat. In fact Sajdah is not at all possible with the feet spread wide apart. Therefore, the Salafis are constrained to shift positions repeatedly when going to ruku'. This excessive movement in Salaat in negatory of khushoo'.

The Four Madhabs

While the case of the Four Math-habs is logical, the actual daleel (proof) for our view is not rational interpretation, but is narrational evidence. Such evidence has been transmitted down the centuries from the Sahaabah.

It should be understood that the Aimmah-e-Mujtahideen — the Imaams of the Math-habs — had acquired their knowledge of Islam from either the Sahaabah or the Taabi-een who were the Students of the Sahaabah. Whatever they taught is therefore, what the Sahaabah had instructed. It is the height of folly and deviation to differ with them and to choose a way which is at variance with what they had disseminated.

It is not conceivable that the Salf-e-Saaliheen — all the Imaams of the Math-bas were among them — were in deviation and the present-day Salafis are on Rectitude. This is unacceptable to any Muslim who is prepared to reflect a bit. The greatest daleel for the view of the Math-habs is that whatever they teach has been acquired directly from either the Sahaabah or the Taabi-een.
The Salafi practice of spreading the feet wide apart and the irritating attempt to touch the next man's toes are in conflict with the Sunnah as the aforegoing Shar'i evidences have established.

Conclusion

1. According to the Hambali Math-hab there should be a 'small' gap between the feet of the musalli.

2. According to the Maaliki Math-hab, the distance should be moderate, neither together nor so wide apart which is considered repugnant.

3. According to the Shaafi Math-hab, the gap between the feet should be one hand. It is Makrooh to spread the feet wider than this.

4. According to the Hanafi Math-hab, the distance between the feet should be four fingers.

This is the Sunnah and the Way of the Salf-e-Saaliheen. The Salafis have no authority from the Salf-e-Saaliheen to substantiate its view of bid'ah.

Detailed Discussion About Placing The Hands Beneath The Navel During Salâh Being Sunnah

Maulana Abdur-Rahman Ibn Yusuf

The Position Of Hands In Qiyaam

Upon entering a Masjid, a person sees a multitude of different people. Some of them he sees standing in prayer with their hands clasped together on the chest. Others he sees with their hands beneath the navel. Then as he proceeds further he observes one with his hands held together just beneath the chest. Following that he catches sight of a person who seems to be merely standing there. However, when he takes a closer look, he finds that this person too is engrossed in prayer, but he has not brought his hands together. instead he has left them at his sides.

It is from situations such as these, where the questions arise, ‘Where exactly did Rasulullah (صلى الله عليه وسلم) place his hands whilst standing in prayer?’ The following discussion will seek to determine the exact Sunnah method of keeping the hands whilst in Qiyaam. However, before all else it should be borne in mind that the debate is not regarding one method being prohibited and another permissible or Fardh but, similarly to the issue of Aameen, this one is also only concerning which is the more preferable method of holding the hands together whilst in Salaah.

Now moving on to the difference of opinions, it is worth knowing that there are really two different disputes here. Firstly. lmaam Malik’s (RA) opinion that one should leave his hands hanging at the sides of his body whilst in Qiyaam and he should not hold the hands together. As opposed to this other scholars have reached a total agreement that the hands must be held together and they should not be left loose on the sides.

Stemming from this, the second group then have a conflict of views between them as to where exactly is the most preferable place for one to grasp his hands. Should they be held below the navel, beneath the chest or directly upon the chest?

The problem is however, that there are very few sahih ahadith concerning this issue and most of the reports which express the different ways of keeping the hands have all been classified as being either totally weak or with some degree of defect in their authenticity. Due to the lack of authentic narration on this subject, it makes the issue slightly more difficult than the other issues of Salaah.

Nonetheless, by the end of the chapter after sound analysis and reasoning the most preferable method which could also be designated as the sunnah one, will become evident.

Opinions Of The Ulama In Detail

The first difference of opinion

lmaam Malik’s (RA) more popular opinion which is related by lbnul Qasim (RA) is that the hands should be left hanging at the sides. A secondary view of his, this time via lbnul Munzir (RA) is that the hands will be joined together and placed on the body instead. lmaam Abu Hanifah (RA), Shafi’ee (RA), Ahmad (RA) and the majority of Ulama are of the opinion that the hands should be held together and not left to hang. lbn Abdil Barr (RA) states. "There is nothing reported from Rasulullah (صلى الله عليه وسلم) which is on the contrary to this (opinion). and this view is a/so the unanimous one of all the Companions and Tabi’een."

The second difference of opinion

Following this dispute number two is regarding the exact portion of the body upon which the hands should be positioned after locking them together. lmaam Abu Hanifah (RA) and Abu lshaaq Al Marwazi (RA) from the Shafi’ees assert that to tie the hands together below the navel is Sunnah. lrnaam Shafi’ee’s (RA) view is to lock the hands together and hold them beneath the chest according to the books, Waseet and Kitabul-Umm (books on Shafi’ee fiqh). This is also Imaam Shafi’ee’s (RA) most popular opinion and the one followed by his school of thought.

A second and more unusual view of his is that the hands should be situated directly on the chest. This is mentioned in the book Haawi. As for Imaam Ahmad, he holds three different opinions: One is similar to that of lmaam Abu Hanifah (RA) –

lbn Habeerah has said this to be his more popular opinion. The second opinion is the same as lmaam Shafi'ee's (RA) view and the third is, the *M*usalli has a choice between placing them beneath the navel or on the chest because both of these methods are derived from ahadith.

The Differences to be found in the Narrations and their reasons

Ulama state that there are no sahih ahadith which could substantiate lmaam Malik's opinion of leaving the hands to remain at the sides. Some have stated the reason for him holding that opinion, to be absolute fear, awe and reverence of Almighty Allah; that once a person is stood before Him, he forgets to bring his hands together and they are left to hang at the sides. Whatever the case maybe, they do have a few reports which outline some Sahaahah leaving their hands hanging loose whilst in the standing posture of Salaah. Although these reports are not mentioned here, they can be found in the book Musannaf-Ibn-Abi-Shavbah.

As opposed to this, there are a number of narrations which establish Rasulullah (صلى الله عليه وسلم) joining the hands together, although they then vary as regards to where the hands were exactly placed.

One very confused narration is that of Wa'il Ibn Hujr (RA) which is found in a number of books. He reports, *"I performed Salaah with Rasulullah (صلى الله عليه وسلم), (in which) he placed his right hand on the left one. upon his chest."*

This particular report is from S'ahih-Ibn-Khuzamah. The version mentioned in Musnad-ul-Bazzar instead of the term. 'upon his chest' has the words. 'near his chest' and the one found in Musannaf-Ibn-Abi-Shavbah contains the statement. 'beneath the navel'. The first two reports, apparently establish the Shafi'ee's point of view and the third one is in favour of the Hanafi's opinion. It should be remembered, however, that all three reports do contain some type of a weakness or another, therefore, they will all have to individually undergo an analysis in order to deduce the reasons for the weaknesses and their levels. Furthermore, can any of the three stand as evidence or not, will also be determined.

Analysis Of The First Contradictory Version

The report of Wa'il Ibn Hujr (RA) to be found in S'ahih-Ibn-Khuzamah which has these extra words. 'on his chest' is probably the weakest of them all. This is stated due to a number of reasons:

1. Muaminil lbn Ismail reports the extra statement and he is known to be a weak narrator. He is said to have made a great deal of mistakes in the later part of his life when he was forced to resort to narrating from his memory due to his books becoming buried. lmaam Bukhari (RA) states in Al-Mizan. "His hadith are disowned." Abu Hatim (RA) informs, 'He made a great deal of mistakes." Abu Zur'ah (RA) states. "His narrations contain a lot of mistakes."

2. This same hadiih. although mentioned in many other books of ahadith, through various chains of narrations does not contain these extra words (on the chest) in any other one of the transmissions. This indicates that the narrations which contain that statement are only narrated through Muammil Ibn Ismail, who has been proven to be dha 'eef.

   Adding to this. Allamah Nimwi presents the same narration in his book through Abu Daud. Nasai and lbn Majah. It is also found in the Musnad of Abu Daud At Tayalisi. but none of them have any transmission which contains these extra words. 'On the chest'.

3. Hafiz Ibn Hajar has confirmed in Fathul-Baari that the link of Muammil Ibn Ismail from Sufvan Thawri is weak. [455]

4. Sufyan Thawri (who is mentioned in the chain of transmission) held the opinion of placing the hands beneath the navel thus, when his narration is found to be on the contrary, it will not be accepted. according to the rules of jurisprudence.

5. All the ahadith of S'ahih-Ibn-Khuzamah are asserted by some to be sahih. but this claim is not entirely true. Allamah Suyuti (RA) has stated in his book, Tadreebur-Rawi, that S'ahih-Ibn-Khuzamah also contains weak and munkar (disowned) reports. Furthermore, lbn Khuzaymah similar to Imaam Tirmizi routine comments on every hadih, designating their level of authenticity but, following this hadith, he does not make any statement whatsoever. Therefore, because lbn Khuzaymah has remained silent regarding this hadith, it will not be classified as sahih due to it merely being part of his book. It is also evident that if it has been sahih it would surely have been designated as

455 Fathul Baari 206 *

such.

6. Even if this hadith be accepted for a moment then we could say, the reason for Rasulullah (صلى الله عليه وسلم) placing his hands on his chest was merely to inform the Companions that this method is also permissible (Bavaanan-lil-Jawaaz). In no way can one prove from this hadith that this was also done by Rasulullah (صلى الله عليه وسلم) on a permanent basis.

Analysis Of The Second Contradictory Version

The second narration which is found in Musnad-ul-Bazzar containing the words. 'near the chest' is also weak.

1. This is because it has Muhammad lbn Hajar [456] in its chain of transmission regarding who lmaam Bukhari (RA) says. 'His matter is unsettled'. lmaam Zahabi (RA) states, 'He has some disowned narrations'. Thus, this version will also be rejected due to being da'eef.

2. Along with the above hadith. lmaam Shafi'ee's opinion is sometimes strengthened by the narration of Halab which is found in Musnad-ul-Ahmad, *"Rasulullah (صلى الله عليه وسلم) would turn towards his right and left side and would place this hand upon his chest."* [457]

3. Allamah Nimwi (RA) has proven with strong evidence that this hadith contains a written error. In place of the words 'on the other hand', somebody by mistake inserted the statement. 'on his chest. Thus, this hadith will also cease to stand as evidence for them.

4. Another weak attempt is made to strengthen the Shafi'ee's point of view, by a hadith mentioned in Bayhaqi. It states that Hadhrat Ali (RA) explaining the meaning of the following verse of the Holy Qur 'an, *"Therefore turn in prayer to your Lord and Sacrifice (to Him only)* [458] *,* placed his right hand on the middle of his left one then placed them on his chest, as though indicating that the tafseer of the verse was to locate the hands in this manner.*"* [459]

5. However. Allamah Maardini (RA) in his book Al-.Jawharun-Naqi, establishes that the transmission and of the narration text are inconsistent. Imaam Bayhaqi (RA) narrates the same hadith from lbn Abbas (RA) as well and in that chain there is Rawh lbnul Musayyib regarding who lbn Hibban (RA) says, *"*He narrates fabrications, it is not permissible to narrate from him*"*. Allamah Sa'aati (RA) writes. "It is not correct to link this tafseer to Ali (RA) or lbn Abbas (RA) but as Ibn Kathir has stated, 'The correct tafseer of the verse is that it is regarding the Sacrifice (Ourhani).*"* [460]

Up until now two narrations have been analyzed and they have both been found to be defective. Besides these, there are also others which contradict the Hanafi 's point of view.

Thus, a general answer and reason for any apparently contradicting ahadith is that it is acceptable that Rasulullah (صلى الله عليه وسلم) did one at time or another place his hands on his chest or below it. However, the Hanafis assert that the hands were only placed in that manner to announce that methods permissibility *(Bavaanan-lil-Jawaaz).* The normal and routine method of Rasulullah (صلى الله عليه وسلم) however, was to place them below the navel (as will be understood in due course).

Evidence from Ahadith

After analyzing and thoroughly answering the contradictory ahadith, those narrations are reviewed which are in harmony to the view of the Hanafis

1. Wa'il Ibn Hujr (RA) narrates. *"I saw Rasulullah (صلى الله عليه وسلم) placing his right hand in the left one below the navel, in prayer"* [461]

456 Majma-uz-Zawaa'id 135:2.
457 Aathaar-us-Sunan 87.
458 Al-Qur'aan 2:108.
459 Bayhaqi 30:2.
460 Al Fathur Rabbani 174:3.
461 Aathaar-us-Sunan 90.

This is a variant version of the two ahadith mentioned above which contain the extra words. ‘below the navel’. Regarding this hadith some Hanafi scholars with all fairness confess that it cannot be used as strong evidence to reinforce their view, because the extra statement (below the navel) is only to be found in some editions of Musannaf-Ibn-Abi-Shavbah and not in all of them. Also this hadith has an inconsistent text, because it also has the words. ‘upon the chest and ‘beneath the chest’ in place of ‘below the navel’ in some variant narrations which have been mentioned earlier.

However. it is stated in Fathul-Mulhim which quotes from Aatharus-Sunan that Allamah Qasirn lbn Qutlubgah (RA) has established that this particular version has a good transmission. Allamah Muhammad Abut Tayvib Al-Madani (RA) writes in his commentary of Tirmizi, that this hadith is strong as regards to its transmission and Sheikh Abid Sindhi (RA) confirms. ”Its narrators are trustworthy”. Whatever the case may be the weaknesses of the hadith will not render it totally unacceptable because there are many other reports which supplement and strengthen it as will follow.

2. Hadhrat Ali (RA) states, ”To place one palm over the other beneath the navel is from the sunnah of salaah.” [462]

   It is a known fact that whenever a Sahaahi utters the words. ‘It is from the sunnah.’ They mean it is being directly reported from Rasulullah (صلى الله عليه وسلم) himself. However, the hadith does contain Abdur Rahman lbn Ishaaq in its chain of transmission who is classified as weak but the narration will be still accepted as supplementary evidence, because there are also other reports which reinforce it.

3. Hajjaj lbn Hassan informs, *“Either I heard Abu Mijlaz saying or 1 asked him, “How should one place his hands (‘during salaah)?’ He replied, ‘He should place the inner portion of his right palm on the back of’ the left hand beneath the navel.'”* [463]

   The transmission of the hadith is hasan as Allamah Al Maardini (RA) states in his book Al-.Jawharun-Naqi.

4. Ibraheem Nakh’ay (RA) informs, “One will place his right hand on the left beneath the navel, whilst in salaah. [464]

   The transmission of this hadith is also hasan.

5. Abu Hurayrah (RA) narrates, “The placing of one hand over the other in salaah is beneath the navel.” [465]

6. Anas (RA) reports that there are three actions from the good qualities of Nubuwwah: to open fast early, to delay the Sahri and to place the right hand over the left beneath the navel whilst in salaah. [466]

The Concept Explained Through Other Reasons

Ulama have given various reasons as to why the hands are best placed beneath the navel and why this method is classified as sunnah and the most preferable. They are as follows:

1. Although the ahadith of all parties involved in the dispute detailed above, have some amount of weakness. the narrations used by the Hanafis have relatively received a lesser amount of criticism from the rest due to this reason, they will acquire greater approval.

2. lbn Humaam states in his book *Futhul-Qadeer. “Due to the inconsistency and contradictions found between the various narrations, It is best to resort to analogy and reasoning. Standing before the Lord demands a pose which is filled with respect and reverence. To locate the hands beneath the navel is probably the most respectful form of standing, hence the placing of the hands beneath the navel will be deemed superior. On the other hand, the reason for women being advised to place their hands on their chest, is due to the greater adherence of purdah achieved by it.*"

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462 Bayhaqi 312 Ibn Abi Shayhbah 391:1.
463 Al Jawahurun Naqi 31:2.
464 Ibn Abi Shayhbah 390:1.
465 Al Jawaharun Naqi 31:2.
466 Al Jawaharun Naqi 31:2.

3. It states in the book *Avni. "To join the hands' beneath the navel has great benefits: it is a posture which signifies a greater amount of respect, it holds a greater contrast to the postures of the disbelievers. He also says, "This is the exact posture in which one stands before the rulers ('of this world).* "He then further states, *By placing the hands on the chest, it creates a similarity with women, thus, that cannot be classified as being the sunnah for men.'*[467]

Conclusion

To conclude the whole discussion, it could be said that although, all the ahadith which are presented as evidence by each school of thought, contain some sort of weakness or defect, the ahadith of the Hanafis have a relatively less amount of criticism directed at them and they also have other reports which are quite strong to supplement those weak ones. The ahadith of the opposition (as detailed above) have been concluded to be unacceptable in backing their opinions concerning this issue, and the reason for their non- acceptance has also been detailed.

To place the hands beneath the navel as it has been mentioned. engenders a greater amount of respect and humility. Also just as the sitting posture of salaah which is enacted by a male differs from the method of the female, the place where the hands should be rested by both the male and female, will also vary.

This brings about the conclusion that judging from the ahadith and by supplementing them with sound reasoning, the Hanafis have a firmer stand than the rest and the sunnah pose will be to situate the hands beneath the navel.

467 Ayni 16:3.

Detailed Discussion On Reciting Behind The Imam During Salâh

Maulana Abdur-Rahman Ibn Yusuf

The issue, whether to recite Surah Fatihah behind the Imaam or not, has been one of great controversy and dispute since early times. It is not just a petty argument regarding which is better and more virtuous, but it is a debate whether reciting Surah Fatihah is permissible or forbidden for the one performing Salâh behind the Imaam. For this reason it holds a very important place among the various issues regarding Salâh. As a result there have been numerous debates between the scholars and so many books and articles have been written about it.
Whereas issues like Raf-ul- Yadayn (The raising of hands in various postures of Salâh) are only arguments regarding which is more virtuous and which is the better of the two, the issue of qira 'ah behind the Imaam is more serious and is about whether the recitation is wajib (necessary) or haraam (forbidden).
Should anything be recited by the muqtadis once he begins his Salâh behind the Imaam? If yes, then in which Salâh, Sirri and Jahri, or in anyone of the two, and if no, then what is the answer for those ahadith that apparently seem to be in contradiction with this ruling. These are the areas which will be covered in the following study.

Opinions of the Ulama

Firstly, there is no difference of opinion in whether the Imaam and the munfarid have to read Surah Fatihah or not. All Scholars are in agreement that both of them will do so and it will be read by them as an obligatory act. There is also unanimity that the muqtadi (a person following the Imaam) is exempted from reading the verses or chapters which are normally necessary to be recited by the Imaam or munfarid after Surah Fatihah.

However, the difference and controversy between the Ulama is regarding whether or not the muqtadis should recite Surah Fatihah when he is performing his Salâh behind the Imaam.
Imaam Malik and Imaam Ahmad: Both are of the view that the muqtadi is not required to recite Surah Fatihah in the Jahri Salâh (Salâh in which the Imaam recites aloud, Maghrib etc.), but he will have to read it in the Sirri prayers (silent prayers, Zuhr, Asr, etc.).

Imaam Shafi' ee's popularly known view is that it is necessary for the muqtadis to perform the qira 'ah of Surah Fatihah in both types of Salâh.fahri as well as Sirri. This view, although being the popular one is not necessarily his final jurisdiction. Careful study of his literature will reveal this to be his former opinion, as,

Ibn Qudamah states in his book Al-Mughni' [468], The words of lmaam Shafi'ee himself in his book AI-Umm, inform us that it is not necessary for the muqtadis to recite Surah Fatihah in the Jahri Salâh. However he still retains his opinion of the necessity to read it in the Sirri prayers.

He writes in Kitabul- Umm, "And we say that every prayer performed behind the Imaam in which the Imaam reads in a tone that cannot be heard, then the muqtadis should perform the qira 'ah. " [469] Kitabul-Umm is one of lmaam Shafi'ee's later books as Hafiz Ibn Kathir in AI-Bidaayah-Wan-Nihaayah [470] and Allamah Suyuti in Husnul-Muhadharah have affirmed.

This proves the view understood from Kitabul-Umm to be the more recent one of Imaam Shafi'ee and therefore, obviously the more correct one.

This only leaves the Ghair Muqallideen, who still assert Surah Fatihah to be Fardh for the muqtadis to recite, even in the Jahri prayers. They are in an isolated position because even Daud Zahiri and Ibn Taymiyah are of the view that qira 'ah will not be performed in the Jahri prayers.

Imaam Abu Hanifah, Abu Yusuf and Muhammad all are unanimous in their verdict regarding this issue. They state, "It is forbidden for the muqtadis to recite any portion of the Holy Qur 'an, be it Surah Fatihah or any other verse, behind the Imaam in both Sirri and Jahri prayers."

468 AI Mughni 601:1
469 Kitabul Umm 153:7 *.
470 AI Bidaayah wan Nihaayah 252:10 .

Whatever has been said about Imaam Muhammad holding a view of Surah Fatihah being more preferable in the Sirri prayer, is incorrect. Ibn Humaam has classified it as an erroneous accusation on Imaam Muhammad and says, "The truth is that Imaam Muhammad s opinion is the same as that of Imaam Abu Hanifah and Abu Yusuf." [471]

A few points are derived from the above review:

22. No Imaam holds qira 'ah of Fatihah to befardh or necessary in the Jahri prayers.
23. Some say it is necessary only in the Sirri prayers.
24. The Hanafis have one common opinion only, that there will be no qira 'ah whatsoever to be performed by the muqtadis, It is this opinion which is found to be the closest to the Holy Qur'an and Sunnah, as will be proved in due course. InshaAllah.

Evidence from the Holy Qur'an

1. “So, when the Qur 'an is recited, listen to it, and be silent that you may receive mercy.” [472] [i. e. during the compulsory congregational prayers when the Imaam (of a mosque), is leading the prayer.] "

   This verse of the Holy Qur'an, as one will find by merely understanding it, is sufficient proof that no qira 'ah whatsoever should be undertaken by the muqtadi and it makes it obligatory for him to remain silent and listen attentively whilst the Imaam's qira 'ah is in progress.

   It states in Tanzim-ul-Ashtaat that the aayah is issuing two commands to the muqtadi: one to remain silent, this he will carry out in the Sirri prayer as well as in the Jahri prayers by remaining completely hushed: the second, to listen with concentration also, he will absolve in the Jahri prayers. What it means is that the muqtadi will maintain perfect silence in order to listen carefully to the recitation of his Imaam and leader in the Jahri prayers, and in the Sirri prayers he will also remain silent even though he is unable to hear the Imaam (due to the first command).

   Furthermore this aayah states very generally, "When the Holy Qur 'an is being recited (whether audibly or silently, whether one hears it or not), "it does not make any restrictions by stating in words such as, "Only when you hear the Qur'an," or "Only when the Qur'an is read aloud, then keep silent, otherwise not." Here again it is clear that the aayah means it is a must to maintain silence when in the Sirri prayers and if it is a Jahri Salâh then to listen with concentration is a requirement as well.

   Now, because some people assert that this particular verse is not regarding silence in Salâh but was revealed regarding the maintenance of calmness in khutbah, it becomes necessary to bring reality to light. That is this verse was certainly revealed to command silence in Salâh and not only for khutbah. It is incorrect to say its revelation was only for the sermon and not for the Salâh also, due to a number of reasons.

   Ibn Qudamah writes in his book Al-Mughni, "Imaam Ahmad states in a report from Abu Daud, 'The people are unanimous that this verse was revealed regarding Salâh." [473]

   Hafiz Ibn Taymiyah writes in his Fataawaa, "It comes to be understood from the predecessors that the verse was revealed regarding qira 'ah in Salâh and some have said, (it was revealed) regarding khutbah. Imaam Ahmad has stated a consensus (of the scholars) that it was revealed regarding prayer. " [474]

   Ibn Taymiyah also states, "Ahmad has stated a consensus that qira 'ah is not necessary for the muqtadi when the Imaam is performing qira 'ah audibly." [475]

   Imaam Ahmad gives an even more detailed explanation as is reported in AI-Mughni, Ahmad says, "We have never heard of any Muslim scholar asserting that if an Imaam reads aloud and the muqtadi observes silence, the muqtadi is Salâh is not valid."

471 Fathul Mulhim 20:2.
472 Qur'an Ch 7:204
473 AI Mughni 601: 1
474 Fataawaa 269:23
475 Fataawaa 269:23

He says, "This is Rasulullah (صلى الله عليه وسلم), the Companions and the Tabi 'een, this is Malik from the people of Hijaz, Thawri from the scholars of Iraq, Awza 'ee from the people of Syria and this is Laith from Egypt, none have said regarding the person whose Imaam recites and he does not that his Salâh is not valid." [476]

Then Ibn Jarir and Ibn Abi Hatim in their Tafseers and Imaam Bayhaqi in Kitabul-Qira 'ah have related a hadith from Mujahid, "This verse was revealed regarding some Companions of Rasulullah (صلى الله عليه وسلم) reciting behind the Imaam."

Although, this report is mursal, (a narration in which a Tabi 'ee has reported directly from Rasulullah (صلى الله عليه وسلم) without mentioning the Sahaabi in between) but being reported by Mujahid, who is known as 'Aa 'lamun-nas-bit-tafseer " meaning the most knowledgeable among people regarding tafseer, it will stand as sufficient evidence and will be accepted.

Also Ibn Jarir At Tabari relates another hadith from Yaseer Ibn Jabir regarding Hadhrat Ibn Mas' ood (RA), Ibn Mas' ood (RA) was performing Salâh when he heard a few people reading with the Imaam. Upon finishing he remarked, "Hasn't the time arrived for you to understand? Hasn't the time come for you to realise that when the Qur 'an is being recited, listen to it attentively and remain silent just as Allah has ordered you to?" [477]

Hence all the aforementioned comments and statements justify the fact that the verse was revealed regarding Salâh and not only for khutbah. To further reinforce this fact it is worth knowing that this is a Makkan verse and Salaatul-Jumu'ah was only made obligatory later on in Madinah, so in no way can this verse have been revealed regarding the maintenance of silence and calmness in khutbah only.

2. "So recite as much of the Qur 'an as may be easy (for you). " [478]

This verse commands the recitation of absolutely any portion of the Holy Qur'an to be fardh in Salâh. It does not confine the obligation to Surah Fatihah only, like some have asserted. They say that as the verse is referring to Surah Fatihah, it must be read in Salâh by everyone because a hadith of Rasulullah (صلى الله عليه وسلم) states, "No Salâh is accepted without Surah Fatihah."

The clever way in which they manage to link the hadith to the verse is by designating the word 'Maa' in the verse to be an indefinite term whilst taking the hadith for its commentary. This brings the sentence of the Holy Qur'an, in this way, to mean, "Recite Surah Fatihah in Salâh (by obligation)." The problem is that this type of an interpretation can only be made due to the ignorance of the rules of jurisprudence.

That is because, in reality the word 'Maa' in this context is not an indefinite term at all, but is 'Aam' (a general term). By taking this context it will allow any portion of the Holy Qur ' an to be recited in prayer and will not restrict it to Fatihah only. In this way, the verse will come to mean, "Recite whatever is possible for you to recite" which is more correct because by confining it to Surah Fatihah only it would abrogate the general nature ofthe aayah and keep it restricted which is incorrect.

The Hanafis thus combine the two and conclude that to recite Reciting Behind the Imaam any part of the Holy Qur' an will be fardh due to the aayah and to recite Surah Fatihah will be classified as wajib because of the hadith. The imaam and munfarid will have to recite Surah Fatihah along with some other verses and the muqtadis will not read at all. Although it is necessary for the muqtadi to read his Imaam's qira 'ah will suffice, because the muqtadi has been commanded to remain silent by the former aayah. The concept of the imaam's qira 'ah absolving the muqtadi s obligation will be explained further under hadith number five Insha Allah.

3. "And say your prayer neither aloud rmr in a low voice, but follow a way between. " [479]

Ibn Abbas relates regarding the conditions for the revelation of this aayah, This aayah was revealed whilst Rasulullah (صلى الله عليه وسلم) was in hiding in Makkah. He would lead the Companions in prayer and read loudly. When the mushrikeen (polytheists) would hear the recitation, they would criticise the Holy Qur' an, they would

476 AI Mughni 602:1
477 I'la'us Sunan 43:4, Tabari 378:11.
478 AI Qur'an 20:73.
479 AI Qur'an 110:17.

criticise and swear at the one who revealed it (Allah) and abuse the one who brought it (Muhammad ~). Thus Allah ordered Rasoolullah , "And say your prayer neither aloud that the polytheist hear your recitation and nor in a low voice but let the believers hear you. " [480]

In this verse Allah commanded his Prophet to recite in a sufficiently loud enough tone so the Companions behind him could hear. Allah said, "Let them hear it." This was only possible if they helped by remaining silent enough to listen. Thus the verse proves that qira'ah is the responsibility of the Imaam. He should read loud enough whilst leading the congregational prayers and the muqtadis should remain silent and listen and not busy themselves in reciting.

Now we move on to the ahadith. They are also in conformation with the commands issued by the verses above.

Evidence From Ahadith

1. Abu Sa' eed AI Khudri narrates, "Rasoolullah delivered a sermon in which he outlined our sunnah for us, taught us our Salâh and instructed, "When you perform your Salâh straighten your rows then one of you lead the rest in prayer. When he says the takbeer you also say it, when he recites remain silent and when he reaches 'Ghayril maghdhubi alayhim waladhalleen ' say aameen and Allah will accept your plea." [481]

2. Abu Hurayrah ~ narrates, "Rasoolullah informed, 'The Imaam has been appointed to be followed. Thus, when he says the takbeer, you also say it, when he recites, remain silent and when he says, 'Samialla huliman hamidah 'say, 'Rabbana lakal hamd. " [482]

These two ahadith give a better explanation of verse number one mentioned above and has distinguishes between the obligation of the Imaam and the muqtadi. Where it commanded the muqtadi to follow the Imaam in saying the takbeer and performing the rukus etc. it did not command him to recite Surah Fatihah with the Imaam also, instead it ordered him to remain silent This proves the fact that if reciting was necessary for the muqtadi, Rasoolullah ~ would never have ordered the contrary. Therefore qira 'ah is the fardh of the Imaam and the fardh of the muqtadi is to remain silent and listen.

It is understood from the hadith that the only time the muqtadi is permitted to utter anything is when the Imaam reaches 'Waladhalleen '. At this point he should say aameen and the reason for him saying aameen is to strengthen and endorse the request which the Imaam has made to Allah in Surah Fatihah.

Surah Fatihah, after beginning with praises of the Lord of the Universe, becomes a request the servant makes to Allah. The servant humbly asks, Reciting Behind the Imaam "Guide us to the straight way, the way of those on whom you have bestowed your grace, not (the way) of those who earned your anger (such as the Jews), nor of those who went astray (such as the Christians). " [483]

If it had been necessary for all the muqtadis to recite Surah Fatihah also, they would have been ordered to say aameen at the end of it. Rasulullah (صلى الله عليه وسلم) has however ordered it to be said jointly at the termination of the Imaam's Fatihah.

One other point derived from this hadith is from the words, "The Imaam has been designated to be followed." Apparently Rasulullah (صلى الله عليه وسلم) is explaining the reason for the command he has issued regarding the muqtadis having to remain silent. This is because it is obligatory for the muqtadi to listen to his Imaam's qira 'ah. If he is to also begin reciting, it will be taken as an opposition on his side of his leader. His own reciting will deem it quite improbable for him to also lend an ear to the Imaam.

Now the next hadith will expound in greater detail as to why the muqtadi is exempted from reading and specifically how his obligation is absolved by the Imaam.

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480 At Ta'liq-us-Sabeeh 366:1, Muslim.
481 Muslim 174:1.
482 Abu Daud 96: 1, Nasai 46.
483 AI Qur'an 5-7: 1.

3. Jabir (RA) narrates, "Whoever has an Imaam then his Imaam's qira 'ah is (sufficient) for him. " [484] This hadith has also been related by Imaam Muhammad With a slight variation in the wording.

4. Rasulullah (صلى الله عليه وسلم) informed, "Whoever prays behind the Imaam. the qira 'ah of the Imaam is qira 'ah for him (meaning it is sufficient for him). " [485]

5. The following hadith explains this with even more detail,
Abdullah Ibn Shaddad relates that, "Rasulullah (صلى الله عليه وسلم) lead the Asr Salâh. A person began reading behind him so another person close to him gave him a nudge. When he finished the Salâh, he asked, 'Why did you nudge me?' The second person replied, 'Rasulullah (صلى الله عليه وسلم) was in front of you therefore I did not approve of you reciting behind the Imaam. 'Rasulullah (صلى الله عليه وسلم) heard this and said 'Whoever has an Imaam, the qira'ah of the Imaam is enough for him "[486]

6. A person asked Rasulullah (صلى الله عليه وسلم), 0" Prophet of Allah (ﷺ)! Is there qira 'ah in every Salâh?" Rasulullah (صلى الله عليه وسلم) replied, "Yes!" Somebody from amongst the people said, "(That means) it is necessary. "Rasulullah (صلى الله عليه وسلم) replied, "I understand that the Imam's qira 'ah is sufficient (for the muqtadis)." [487]

All the above ahadith containing the words "The Imaam s qira 'ah is sufficient for the followers. " Have completely and totally clarified the fact that the muqtadi will not read. The reason for it simply is that the Imaam's qira 'ah is sufficient for him. It has to be. If the muqtadi was also to begin reciting, how would he fulfil his real obligation of remaining silent and listening?

Ibn Taymiyah writes in his Fataawaa, 'The qira 'ah of the Imaam is sufficient for the muqtadis: The consensus of the Sahaabah and the Tabi 'een prove it. The ahadith proving it are narrated musnadan as well as mursalan. The fataawaa of the Tabi 'een were also that the qira 'ah is sufficient and the greatest thing is that it is in complete accordance with the Holy Qur 'an and the Sunnah.' [488]

7. The following ahadith will justify the fact that Rasulullah (صلى الله عليه وسلم) has even expressed disapproval regarding qira 'ah behind the Imaam.

Abu Hurayrah (RA) narrates, "Rasulullah (صلى الله عليه وسلم) turned around (to us) after finishing a Salâh in which he had recited aloud. He asked, "Did anyone read along with me just now." A person replied, "Yes, 0 Prophet of Allah. " Rasulullah (صلى الله عليه وسلم) said, "I was wondering what was the matter with me that 1 am having to struggle in (reciting the) Qur 'an. " When the people heard that from him they discontinued reading with Rasulullah (صلى الله عليه وسلم) during those prayers in which he used to recite loudly." [489]

8. In Imran Ibn Husain's narration he expresses displeasure as well,

Rasulullah (صلى الله عليه وسلم) was performing the Zuhr prayer when a person began to recite, 'Sabbihisma rabbikal aa 'la' (a surah of the Qur ' an) behind him. Upon completing his prayers, Rasulullah (صلى الله عليه وسلم) asked, "Which one of you was reading?" A person answered, "I was. "Rasulullah (صلى الله عليه وسلم) replied, "I thought one of you was contending with me in the recitation. " [490]

9. One other hadith informs us that it caused him confusion.

Abdullah Ibn Mas' ood (RA) narrates that the Companions would recite behind Rasulullah (صلى الله عليه وسلم) so Rasulullah (صلى الله عليه وسلم) said, "You have caused me confusion in reciting the Holy Qur 'an." [491]

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484 AI Jawharun Naqih 159:2, I'Ia'us Sunan 61:4, Ibn Abi Shaybah 377:1.
485 Umdatul Qari 12:3, Muwatta Muhammad 96, I'Ia'us Sunan 61:4.
486 Muwatta Muhammad 98, I'Ia'us Sunan 70:4.
487 Majma-uz-Zawaa'id 110:2.
488 Fataawaa271:23.
489 Tirmizi 71:1, Malik51, Nasai 146:1, Abu Daud 146:1, lbn Majah 61, Bayhaqi 157:2.
490 Muslim 172:1, I'Ia'us Sunan 56:4.
491 Majma-uz-Zawaa'id I 10:2, AI Jawharun Naqih 162: 1.

These ahadith are concrete evidence that Rasulullah (صلى الله عليه وسلم) was not too happy about the people reciting" behind the Imaam. It is also clear that the Sahaabah were not reciting very loudly either as this would be classified as complete disrespect, which is impossible to attribute to people of the Sahaabah s calibre. Therefore although they recited in subdued voices Rasulullah (صلى الله عليه وسلم) still rebuked them because it caused a disturbance in his reciting.

The same type of disturbance is bound to occur whether the muqtadi s attempts to read only Surah Fatihah and nothing else or ifhe reads some other verses with it. In both instances it is possible that the Imaam may be driven to confusion. This means that the command will accommodate the Jahri prayers along with the Sirri prayers in its prohibition, so the prohibition will be totally general.

Words of the Sahaabah (RA)

Allamah Ayni writes in Umdatul Qari, his commentary of Sahih Al-Bukhari, that it was the opinion of approximately eighty Companions not to do qira 'ah behind the Imaam. Some were also very strict in implementing and enforcing this view. A few of their reports and comments are related here to understand the seriousness of this issue and to discover the stance of the Sahaabah.

1. Ataa Ibn Yasaar (RA) inquired from Zaid fun Thabit (RA) regarding qira'ah with the Imaam. He answered, "There is no qira 'ah with the Imaam. " [492]

2. Malik reports from Nafi' that Abdullah Ibn Umar es, was asked whether anyone should read behind the Imaam or not. He replied, "Whenever anybody performs Salâh behind the Imaam the qira 'ah of the Imaam is sufficient for him but when he prays alone then he should recite (himself). " The narrator says that, Abdullah Ibn Umar (RA) did not perform qira 'ah behind the Imaam.' [493]

3. Ubaydullah Ibn Muqsim narrates that he asked Abdullah Ibn Umar, Zaid Ibn Thabit and Jabir Ibn Abdillah (RA) (regarding this issue). They told him that in no Salâh should anyone perform qira 'ah behind the Imaam.' [494]

   See the amount of disapproval expressed in the next statement:

4. Alqamah relates that Abdullah Ibn Mas' ood (RA) said, "If only the mouth of the person reading behind the Imaam would be filled with soil (rubble). [495]

5. Abu Jamrah says, "1 asked Abdullah Ibn Abbas (RA), 'Shall I recite when the Imaam is infront of me? , He replied, 'No." [496]

6. Ibn Abbas (RA) informs that the qira 'ah of the Imaam is sufficient for you whether he recites silently or aloud." [497]

7. Moosa Ibn Aqabah informed that Rasulullah (صلى الله عليه وسلم), Hadhrat Abu Bakr, Umar and Uthman (RA) would prohibit reciting behind the Imaam.? [498]

8. Moosa Ibn Sa'ad Ibn Zaid Ibn Thabit narrates from his grandfather that he said; "Whoever recites behind the Imaam there is no Salâh for him. " [499]

9. Ibraheem Nakh'ay says, "The first action innovated (in the religion) was qira 'ah behind the Imaam. The Sahaabah did not recite behind the Imaam. " [500]

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492 Muslim 215:1.
493 Malik 51, I'la'us Sunan 76:4.
494 Aathaarus Sunan 116:1, I'la'us Sunan 81:4.
495Aathaarus Sunan 116:1, I'la'us Sunan 81:4.
496 Aathaarus Sunan 116:1, I'la'us Sunan 81:4 9.
497 Darn Qutni 331: 1. I'la'us Sunan 82:4.
498 Umdatul Qari 67:3 ", II'la'us Sunan 84:4.
499 MuwattaMuharnmad 100, I'la'us Sunan 87:4.
500 AI Jawharun Naqih 169:4.

10. This is further strengthened by the following:

    Ibraheem An Nakh'ay states, "The first person to read behind the Imaam was an accused person (an innovator). " [501]

11. Then Muhammad Ibn Sireen tells us,

    "I do not recognise qira 'ah-khalfal-Imaam to be from the sunnah. " [502]

12. Abdullah Ibn Zaid Ibn Aslam reports from his father that ten Companions of Rasulullah (صلى الله عليه وسلم) adamantly prohibited qira 'ahkhalfal-Imaam: Abu Bakr Siddique, Umar Farooq, Uthman Ibn Affan, Ali Ibn Abi Taalib, Abdur rahman Ibn Auf, Saad Ibn Abi Waqqas, Abdullah Ibn Mas' ood, Zaid Ibn Thaabit, Abdullah Ibn Umar and Abdullah Ibn Abbas (RA). [503]

13. Hadhrat Ali (RA) states, "Whoever recites behind the Imaam, his Salâh is not valid. " In another hadith he says, "He has deviated from the correct disposition (nature). " [504]

14. Sa'ad (RA) says, "I would like a burning ember to be in the mouth of the one who recites behind the Imaam. " [505]

15. What does Umar Ibnul Khattab say?

    He says, "If only there could be a stone in the mouth of the one who recites behind the Imaam. " [506]

Such great and exalted Companions of Rasulullah (صلى الله عليه وسلم) who were scholars as well, Abu Bakr, Umar, Uthman, Ali, Abdillah Ibn Umar, Jabir Ibn Abdullah, Abdullah Ibn Mas' ood, Abdullah Ibn Abbas, Sa'ad Ibn Abi Waqqas, Abdur Rahman Ibn Auf and great Tabi 'een like Muhammad Ibn Sireen, Ibraheem Nakh'ay and Awza'ee, etc., all echo the same words, 'There will be no qira 'ah for the muqtadi behind the Imaam. "

Some of them were known to strictly enforce their view as well and others even said qira 'ah-khalfal-tmaam was an innovation. Comments and statements like, "May the reciter’s mouth be filled with embers or stones, " and other statements of that nature, coming from people of their status, point towards the seriousness of this issue. They have even gone as far as to say there will be no Salâh for whoever reads behind the Imaam.

All this is in accordance to what the Hanafis say, "Do not recite behind the Imaam because the Imaam s qira 'ah is sufficient. "

What does Common Sense say?

1. The Imaam, like everybody else, has been commanded to recite Surah Fatihah but unlike others, he has also been ordered to let his muqtadis hear his recitation during the Jahri prayers. The only way they are able to listen, is by remaining silent. If they are to become engrossed in reciting as well, they will be unable to concentrate on the Imaam's qira 'ah and this will in effect mean that the Imaam has been ordered by the Shari 'ah to read to a congregation who do not pay any attention to his recitation. It is not logical at all that the Shari 'ah issue such an order.

2. As mentioned earlier, part of Surah Fatihah constitutes a request which the reciter makes whilst reading it. Everybody makes this invocation for themselves except the muqtadis in whose case the Imaam does it for them. Now as in a typical everyday situation, a group of people intending to submit a request or an appeal to a prime minister or president, etc., would not all do so individually but they would instead designate an individual as their representative or ambassador. He would undertake to fulfil all the obligations and required formalities. In return the group would not interfere with his actions as long as he follows the correct procedures. If some do-gooder was to

501 Muwatta Muhammad 100, I'Ia'us Sunan 89:4.
502 Ibn Abi Shaybah 377: 1, I'Ia'us Sunan 90:4.
503 Qalaa'idul Azhaar 42:2.
504 AI Jawharun Naqih218:2, IbnAbi Shaybah 376:1.
505 Abdur Razzaq 138:2, Ibn Abi Shaybah 376:2.
506 Abdur Razzaq 128:2

interfere he would be frowned upon and maybe even regarded as ignorant and disrespectful.

The same is the situation of the Imaam who beseeches the Lord on behalf of his followers in the court of Almighty Allah. They remain silent and listen to him. Yes, once he completes his invocation and supplication, they endorse it by saying aameen just Reciting Behind the Imaam as the aforementioned group would do so with their petitions and signatures, etc.

3. The qira 'ah which one is obliged to perform in Salâh is broken down into two categories, the first being Surah Fatihah and the second being the chapters or verses one is required to recite following Surah Fatihah. As you know, it has been mentioned before that none of the ulama say, "The muqtadi is obliged to recite the verses of the second category, " instead they state that, "The Imaam s qira 'ah is enough and sufficient for them. " Why then should some ulama say that Surah Fatihah, meaning category one is necessary for the muqtadi to recite while the second one is not? Just as the qira 'ah by the Imaam, of the second category .is sufficient for the muqtadi according to consensus category one, meaning Surah Fatihah should also hold the same command and the Imaam's qira 'ah should be sufficient.

4. If a person who, being delayed for some reason, arrives and finds the Imaam in ruku, the procedure he has to follow in order to join the congregation is that he will first say the takbeer, remain standing for a short while, if even for a second, then join the Imaam in ruku. This rak 'ah of his will be understood to be acquired. He will not have to perform an extra rak 'ah at the end to make up for this one.

   Every scholar will agree that ifhe missed takbeer or qiyaam, this rak 'ah of his would be classified as a missed one which he would have to complete at the end. However, no scholar's opinion is of the persons rak 'ah not being accepted because he has failed to read Surah Fatihah. This proves that Surah Fatihah in reality is notfardh for the muqtadis whereas the takbeer and qiyaam are. It also proves that the Imaam's qira 'ah is sufficient for him.

5. If the Imaam makes a mistake in Salâh, all the muqtadis will perform the sajda-tut-sahw with him and when he reads an aayah of sajdah, the muqtadis will perform the sajda-tut-tilaawat also, although it may be in the midst of a Sirri prayer in which they do not even hear him recite. Likewise, if a single sutrah of the Imaam can be sufficient for the whole congregation, so why then should the Imaam's qira 'ah not be sufficient for them all as well?

Correct Analysis of the Seemingly Contradicting Ahadith Regarding this Issue

There are a number of ahadith, sahih as well as weak, which apparently seem to be in contradiction to the verses and ahadith mentioned earlier. Due to these some scholars have even attempted to prove that qira 'ah-khalfal-Imaam is obligatory.

For all these ahadith there is an innumerable supply of evidence which clears away the doubts, misconceptions and misinterpretations concerning them and brings out their meaning to be in complete harmony to the meaning of the former ahadith.

This section will comprise of only a few important and comprehensive points of evidence and interpretation in number form, as it would probably take a whole book to mention them all. However at the end of the book, the names of beneficial and more informative books will be mentioned for those who want to delve deeper into more intricate details and finer points.

1. Ubadah fun Samit (RA) narrates that Rasulullah (صلى الله عليه وسلم) said, "There is no Salâh for the one who does not read Surah Fatihah. " In one other narration he says, "There is no Salâh for the one who does not read Surah Fatihah and some other verses. "

   This is a sahih hadith which is usually used to prove the qi ra 'ah of Surah Fatihah to be fardh for the muqtadi also. However if this hadith is analysed and interpreted correctly it will turn out to be in complete agreement with the verses and ahadith of the Hanafi's evidence and no contradiction whatsoever will remain.

   This can be done in a number of ways. They are as follows:

   i. The Imaam and the muqtadi are both obliged to recite Surah Fatihah according to this hadith because it seems to be issuing a totally general command, which includes the muqtadi also in its jurisdiction. The, Hanafis do not reject this, but say that this necessity of the muqtadi will be absolved by the Imaam's Reciting Behind the

Imaam recitation, because Rasoolullah ~ has also said that the Imaam's qira 'ah is the qira 'ah of the muqtadi also. Thus, it will be taken that the muqtadi has fulfilled the responsibility placed on him by the hadith.

ii. Since the muqtadi has been commanded by the Holy Qur'an along with other sahih ahadith to remain silent and listen, he will be excluded from this obligation and the hadith will be interpreted as issuing a command to the Imaam and munfarid only.

iii. Some sahih ahadith (which have been presented earlier) have prohibited the muqtadi from reciting. Thus he will be exempted from this particular hadith's obligation. The obligation of this hadith will be for the munfarid and Imaam only.

iv. The first narration has only mention of Surah Fatihah and the second one also has the word 'fasaidan' meaning 'and extra'. What is strange here is that those scholars who assert Surah Fatihah to be necessary for the muqtadi at the same time do not oblige him to read anything more than that, whereas both S urah Fatihah along with some extra verses, are mentioned in the same hadith under the same context, as being necessary. Thus whatever reason and explanation they have for not rendering the extra verses obligatory for the muqtadi, will also be our reason for not making both things necessary for him. The only difference will be that we have taken the full hadith into consideration and issued the same order for both Surah Fatihah and the extra verses, that they will both be absolved for the muqtadi by his Imaam's reciting and they have only made Fatihah necessary, leaving the extra verses as unnecessary. If the explanations that the Imaam's reading the extra portion is sufficient for the muqtadi, then we too have been saying that the Imaams recitation of both is sufficient for the muqtadi as hadith number three clarifies to us.

v. This hadith is certainly not ordering the muqtadi, but is commanding the Imaam and the munfarid to recite Surah Fatihah. This is exactly what a Companion of Rasulullah (صلى الله عليه وسلم) says in the next hadith.1maam Tirmizi has narrated the hadith of Hadhrat Jabir (RA) with a sahih transmission, in which he states, "Whoever performed a rak 'ah in which he did not recite Surah Fatihah, then it is as though he has not performed it, unless he was behind the Imaam. " [507]

This clearly proves that the command in the hadith is not for the muqtadi. Imaam Tirmizi also mentions the comment of Imaam Ahmad, regarding the above hadith.

"This is a Companion of Rasoolullah who has interpreted the following words of Rasoolullah, 'There is no Salâh for the one who did not recite Surah Fatihah. ' to mean that this is the case only when the person is alone. " [508]

Who can explain the meaning of a hadith better than a close Companion of Rasoolullah (RA)?

2. Ubadah Ibnus Samit ea narrates, "We were performing the Fajr Salâh behind Rasulullah (صلى الله عليه وسلم). He began reciting but found it difficult to read, so upon finishing he asked, 'You probably recite behind the Imaam?' We replied, 'Yes, 'Oh Prophet of Allah. ' Rasulullah (صلى الله عليه وسلم) said, 'Do not recite anything except Surah Fatihah, because there is no Salâh for the one who has not recited it. "

Abu Daud, Tirmizi and Nasai have narrated similar reports and in a narration of Abu Daud it says, "Rasulullah (صلى الله عليه وسلم) exclaimed, 'What s wrong with me that they contend with me in the recitation of the Qur 'an. Do not recite any part of the Holy Qur 'an whilst I am reciting aloud, except Surah Fatihah." [509] that a muqtadi does not have to perform any qira 'ah other than Surah Fatihah which is necessary.

There are a number of reasons why this hadith will either not be accepted in this meaning or it will be completely waived:

i. There is a Muhammad Ibn Ishaaq in the chain of narrators regarding whom, although some have said 'trustworthy', but most ofthe A 'imma-tur-Rijaal have directed great criticism on him. Sulayman At Taymi and Hisham have been reported to have called him a Kazzab and Imaam Malik has been reported to have labelled him Dajjal from amongst the Dajjals. Ibn Zaheer, Wahhaab Ibn Khalid, Jarir Ibn Abdil Hamid and Daru Qutni

507 Tinnizi 71: 1.
508 I'Ia'us Sunan 75:4.
509 Mishkat 81: 1 from Abu Daud, Tirmizi, Nasai.

etc., also have grave statements to make about him. Therefore it will be completely unfair to accept such a transmission.

ii. Secondly, the transmission is full of confusion. Sometimes Makhool relates the hadith from Muhammad Ibn Rabee' and at times from Nafi' Ibn Mahmood, to mention just a few. With regards to Nafi' Ibn Mahmood, scholars, such as Ibn Abdil Barr, Tahawi and Ibn Qudamah state that he is unknown. Due to the fact that there is a multitude of other ahadith regarding this issue which have an unblemished history, therefore, the need for employing such ahadith (like the one being discussed) is eliminated when it falls in contradiction with them.

iii. It could also be argued that this hadith is ma '1001 and also said to be mawquf upon Ubadah Ibn Samit (RA) and not marfu '.

Ibn Taymiyah explains in detail,

"This hadith is ma 'lool according to the muhadditheen for a number of reasons. Imaam Ahmad and others have said it is weak. A detailed explanation regarding its weaknesses has been mentioned at another point (in the same book) and it has been clarified there that the actual sahih hadith of Rasulullah (صلى الله عليه وسلم) is, 'There is no Salâh without the Ummul Qur 'an. 'It has been transmitted by Bukhari and Muslim and Zuhri has related it from Ubadah (RA) through Muhammad Ibn Rabee. ' As for this hadith (number two which is currently In the second narration of Tirmizi he reports, Rasulullah (صلى الله عليه وسلم) performed the Fajr Salâh but the reciting proved difficult for him so when he finished he said, "1 see you reading behind your Imaam!" We replied, "Yes, by Allah. " Rasulullah (صلى الله عليه وسلم) ordered, "Do not read anything except the Ummul Qur 'an because there is no Salâh for one who does not recite it. "

The apparent wording of this hadith in its various forms indicate under analysis), some Syrians have made a mistake in it. The reality is that Ubadah Ibn Samit (RA) was the Imaam of Bay tuI Maqdis at the time he related this hadith. The Syrians confused it (mistook it) to be marfu', whereas it was mawquf on Ubadah (RA) only. " [510]

For Imaam Ibn Taymiyah to say this, it has to be taken for what it is. Thus, this hadith will not stand as any evidence whatsoever.

iv. If we were, for a moment, even to accept this hadith to be sahih, then Rasulullah (صلى الله عليه وسلم) using words like, "You probably recite behind the Imaam," indicate that Rasulullah (صلى الله عليه وسلم) had not instructed its recital and neither was it done with his approval. Furthermore, as only some Companions replied in the positive when asked if they read behind the Imaam, it proves that it was not an act commonly and generally done by all the Sahaabah and even those who did do it were probably unaware of the prohibition.

v. Subject this hadith to a grammatical analysis, and you will discover that the hadi th can not stand as evidence for rendering the recitation of Surah Fatihah necessary on the muqtadis. The reason for this is that according to the rules of grammar, the word 'Laa' (in the narration) is a negative imperative and whatever is excluded from its prohibition (by using the word 'lllaa ') will only remain permissible and it will not be classified as obligatory. As Surah Fatihah has been excluded along these lines, it will remain merely permissible and not necessary. In the earlier days of Rasoolullah's (ﷺ) era, it did remain permissible for some time, but then it became totally forbidden and the Sahaabah ceased reciting it behind the Imaam, as ahadith numbers one and two explain.

3. Abu Hurayrah (RA) narrates that Rasulullah (صلى الله عليه وسلم) said, "Whoever performs a Salâh in which he does not read the Ummul Qur 'an, then his Salâh is incomplete. " The transmitter of the hadith asked Abu Hurayrah (RA), "I am sometimes behind the Imaam (so Reciting Behind the Imaam what should I do)?" Abu Hurayrah (RA). instructed, "Recite it in your mind. " [511]

There are two segments of this hadith: the first is marfu' in which Rasulullah (صلى الله عليه وسلم) himself stresses the importance of Surah Fatihah The second is a statement of Abu Hurayrah (RA). It is from this second section that the necessity of Surah Fatihah behind the Imaam, has been attempted to be proven.

510 Fataawaa 287:23.
511 Tirmizi 71: 1.

The first section of this narration is quite similar to hadith number one (which was analysed a short while back, which has just passed along with the various answers given regarding it). Hence, all the reasons explained under it will also be in effect here. The main answer and explanation is, "The qira 'ah of the Imaam is sufficient for the muqtadis, "therefore, the muqtadis is automatically fulfilling his obligation of Fatihah.

The second part of the hadith will be explained as follows:

i. It is mawquf due to the fact that Abu Hurayrah (RA) said it himself and has not related it from Rasoolullah sg, Thus, it will not be accepted because it being only a mawquf narration, falls in contradiction to other sahih marfu ' ahadith, which are more supenor.

ii. The words, 'Fee Nafsik' actually mean, 'Read it in your mind, brood over it, and do not express it by mouth.' No doubt, if the muqtadi concentrates on his Imaam's recital he will also go through it in his mind.

iii. These same words could also be translated to mean, 'Recite it when you are performing Salâh individually.' and a Hadithul-Qudsi, which contains a similar Arabic context, supports this translation.

    Allah says,

    "If the servant remembers me while he is alone (the actual words are fee nafsihi), I similarly remember him and if he remembers me in a gathering then I remember him as well in a gathering much better than his. "

    The opposite of being with a group of people in a gathering is being alone. Thus, the meaning of what Abu Hurayrah (RA) stated will be that, 'Only when you are performing Salâh separately, should you recite Surah Fatihah.' In this way the words 'Fee Nafsik' will be taken to mean, 'When you are alone'.

After reaching the end of the analyses, it can be now concluded, quite easily and confidently, that due to the overwhelming evidence in the Hanafi's favour, they have the most correct opinion. The understanding acquired from the verses of the Holy Qur'an and the vast number of ahadith is that the muqtadi has two obligations to fulfil, which are that he remain silent and listen carefully. The qira 'ah which is undertaken by the Imaam is classified by the ahadith as totally sufficient for the muqtadis.

Since verse number one, actually prohibits that any word be uttered or said whilst the recitation of the Qur'an is taking place, it will be accepted as a prohibition and the muqtadi will maintain perfect silence, whether it be a sirri or a Jahri prayer. There should now remain no unsettled question as to why the muqtadi should remain silent, even in a Sirri prayer when he is unable to hear his Imaam's qira 'ah anyway. It has been explained before that verse number one contains two commands: one of them being the maintenance of silence which will be carried out in the Sirri prayers.

The Hanafi school of thought takes all these points into consideration and eventually come up with an opinion that encompasses all the various aspects of the ahadith and thus this opinion can be concluded to be the closest to the Qur ' an and Sunnah.

Detailed Discussion About Saying Ameen Silently During Salâh Being Sunnah

Introduction

Saying aameen after completing the recitation of Surah Fatihah holds great virtues and is a sunnah of Rasulullah (صلى الله عليه وسلم). A hadith states, "When the imaam says 'ghairil maghdhoobi alayhim waladh dhalleen', say aameen (because the angels say aameen and) whichever person s aameen coincides with the aameen of the malaikah, all his past sins are forgiven. " [512]

There is no controversy whatsoever regarding the virtues of aameen and all the scholars are unanimous that to say it is sunnah. The difference of opinion however, is regarding whether aameen should be proclaimed audibly or silently.

The fact that Rasulullah (صلى الله عليه وسلم) said aameen aloud as well as silently should not be made an issue of great debate. At times, it is treated as such a serious matter that some of those who follow the view of saying it aloud, begin to label others who prefer the opinion of saying it silently as being ignorant or sometimes even astray.

It must be realised that the difference of opinion is merely regarding which is the better of the two, i.e. is it sunnah and more virtuous to say aameen aloud or is it more preferable to say it silently.

Ibnul Qayyim (RA), explaining the nature of this issue writes in his book Zaadul Ma 'aad, "This is merely a common difference of opinion in which there should be no criticism levelled at the one who says aameen aloud and neither at the one who says it silently. This issue is like that of Raf-ul-yadayn. " [513]

Thus, the following will constitute a combined study of particular verses of the Holy Qur'an and ahadith of Rasulullah (صلى الله عليه وسلم), which are relevant to the issue of aameen in order to derive the more preferable procedure.

It is a true and established fact that Rasulullah (صلى الله عليه وسلم) did proclaim the aameen aloud as well as silently and the Hanafis accept that also. However, the question is, for how long a period did Rasulullah (صلى الله عليه وسلم) say aameen loudly? Apparently there seems to be no evidence which establishes that aameen was said aloud on a permanent basis.

The Hanafis assert that it was said aloud over a few days only, for educational purposes. It was said in this manner to teach the Sahaabah (RA) that they should also say aameen at the completion of Surah Fatihah, but other Ulama assert the contrary and say that aameen should be said aloud at all times (in the jahri prayers). Therefore, the need arises to analyse the various evidences presented by the different mazahib.

The various opinions explained

1. The imaam's role in the Sirri Salâh:

   All the scholars agree that the imaam will say aameen silently.

2. The imaam's role in the jahri Salâh:

   Imaam Malik (RA) and lmaam Abu Hanifa (RA) are of the opinion that aameen will be said silently by the imaam. Another group's view is that it should be said audibly by him.

3. The muqtadi s role in the Salâh:

   Imaam Abu Hanifa (RA) and Imaam Malik's (RA) opinion is that the muqtadi should say aameen silently. This is also the later view of Imaam Shafi'ee (RA). However, another group's view is that the muqtadi should say it

512 Bukhari 108: 1.
513 Zaadul Ma'aad 70:1.

audibly.

As previously mentioned, the difference of opinion is only regarding which of the two methods is more virtuous because technically speaking, to say aameen itself is by consensus a sunnah act whether said aloud or silently. It is neither fardh nor an integral part of Salâh.

The word aameen according to the most correct analysis is understood to be a word of prayer used to beseech and request Allah. It means 'accept my prayer' and it is usually said following a supplication. The Qur'an has also given indications towards aameen being a dua or a prayer itself. In Surah Yunus, the supplication of Moosa Alayhis salaam is revealed after which are the words, "Verily the invocation of you both is accepted." [514]

Allah has used a dual tense here and said, "The prayer of you both has been accepted." How can Allah be saying 'of you both' when only Moosa Alayhis salaam was making the supplication and there is no mention at all of any dua coming from Haroon Alayhis salaam? Still Allah uses the words 'The dua of you both has been accepted' which indicates that Haroon Alayhis salaam must have also been invoking Allah Ta'ala somehow or the other.

The only logical explanation which could possibly be given for it is that Moosa Alayhis salaam was supplicating and Haroon Alayhis salaam was endorsing his brother's every prayer with 'aameen.

This Proves That Aameen Is Certainly A Dua

Imaam Bukhari in the chapter, 'Babu Jahril imaam bit ta 'meen' (Chapter concerning the imaam saying aameen aloud) , states,

"Ataa says. 'Aameen is a dua. " [515]

Hafiz Ibn Hajar (RA) also states a very similar opinion in Fathul Baari where he writes,

"The one saying aameen is known as the supplicant as it is stated in the words of Allah, 'The supplications of both of you have been accepted. 'Moosa Alayhis salaam was making the supplication and Haroon Alayhis salaam was saying aameen as narrated by Ibn Mardawayh (RA) regarding Hadhrat Anas (RA) hadith. " [516]

Thus, once it is understood that aameen has been classified as a dua, Allah teaches us the etiquette's of supplication in the Qur'an. He says, "Invoke your lord with humility and in secret. He likes not the aggressors. " [517]

Allah commands that the prayers and supplications be made to him in silence and with utmost tranquillity and sincerity. The Qur'an in a number of places, presents examples of how the various Anbiyaa Alayhimus salaam would invoke Allah. Relating the calmness of Zakariyya AIayhis salaam beseeching his Lord, the Qur'an says, "When he called out his Lord (Allah) - a call in secret." [518]

Other than this, the Qur'an expounds on the methods utilised by various other Anbiyaa (Special Envoys of Allah to Mankind) in their supplications, "Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and they used to humble themselves before Us." [519]

At another point the Qur'an gives us a glimpse of the Day when the Trumpet will be blown. It says, "And all voices will be humbled for the Most Beneficent (Allah), and nothing shall you hear but the low voice of their 'footsteps." [520]

This all leads to the understanding that because aameen is a dua, it should be said silently. The various envoys of Allah also preferred to say their duas silently because they knew they were beseeching the One who was As Samee ' (the All Hearing) and Al Qareeb (one who is very near) and there remained no need to raise the voice in praying to him and invoking him.

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514 Al Qur'an 89:10.
515 Bukari 102:1.
516 Fathul Baari.
517 Fathul Baari.
518 Al Qur'an 3:19.
519 Al Qur'an 90:21.
520 Al Qur'an 108:20.

Moreover, RasoolulIah (ﷺ) advised and counselled the Companions to beseech Allah silently in a number of ahadith He informed them that Allah is Qareeb and Samee ' thus there is no need for them to pray so loudly. In the same way, as aameen is also a dua it will be more preferable to proclaim it silently.

It may have been misconceived from the above that the Hanafis seem to have based their view only on reasoning and on mere analogy.

Therefore, in the following we will present authentic ahadith which should remove such misunderstandings and be concrete proof that the Hanafis are totally on the sunnah in saying that the aameen should be said inaudibly.

Authentic Hadiths supportive of Hanafi deductions

1. It is mentioned in the hadith of Samurah Ibn Jundub (RA) and Imran Ibn Husain (RA) that they had a conversation. Samurah (RA) informed of two occasions when Rasulullah (صلى الله عليه وسلم) would become silent (during prayer). One was following the initial takbeer and the second was when he would complete waladh dhalleen. Imran Ibn Husain (RA) refused to believe this so they wrote to Ubay Ibn Ka'ab (RA). The answer they received in reply was, "Samurah (RA) has remembered correctly (meaning that he was correct in his statement)." [521]

   Allamah Nimwi (RA) commenting on this hadith states, "The first silence was in order to recite thana, and the second pause was made in order to allow the aameen to be said silently Imran Ibn Husain (RA) probably refuted Samurah (RA) due to the fact the second silence was so brief that he probably did not think it worthy of mention. On the other hand, because the first silence was significantly long, he mentioned it. Clearly then, the second silence was the one in which aameen was silently recited, otherwise there is no apparent reason to break the recital for a brief moment at that particular time. "

2. Abu Hurayrah (RA) narrates that Rasulullah (صلى الله عليه وسلم) said, "When the imaam recites ghayril maghdhoobi alayhim waladh dhalleen, say aameen because the angels say it and the imaam (also) does." [522]

   This hadith supplements the fact that the imaam would say aameen silently. The reason for this is that Rasulullah (صلى الله عليه وسلم) informed, "Make sure you say aameen because the angels and the imaam also say it. " If it had been more preferable for the imaam to say it loudly, Rasulullah (صلى الله عليه وسلم) would have had no reason to inform the Companions about it because they would be able to hear the aameen anyway. Thus, the fact that Rasulullah (صلى الله عليه وسلم) had to inform them that the imaam also says aameen (although silently) is proof that the aameen was usually said in a subdued voice. "

3. Wa'il Ibn Hujr (RA) narrates that he performed Salâh in the company of Rasulullah (صلى الله عليه وسلم) who, when reaching ghayril maghdhoobi alayhim waladh dhalleen, said aameen keeping his voice subdued. [523]

   This hadith gives clarification that aameen was said silently by Rasulullah (صلى الله عليه وسلم).

4. Abu Hurayrah (RA) narrates that Rasulullah (صلى الله عليه وسلم) said, "When the imaam says waladh dhalleen, say aameen. " [524]

   What is understood from this hadith is that if it had been more preferable for the muqtadi to say aameen loudly, the wording of the hadith would have probably been something like this, "When the imaam says aameen, you also say it." However, Rasulullah (صلى الله عليه وسلم) knowing that the aameen would be said silently and everybody may not hear it, instructed that when the imaam's completion of waladh dhalleen is heard, the muqtadi should also say aameen silently.

   Note: Those ahadith which actually contain the words 'when the imaam says aameen' have been interpreted to mean 'when the time comes for the imaam to say aameen'. Ulama have said that those ahadith will not be taken for their literal implications and they have also presented various evidences to reinforce this claim.

5. Shu 'bah (RA) reports from Alqamah (RA) who narrates from his father that his father performed Salâh with

521 Abu Daud 120:1.
522 Nasai 147:1.
523 Nasbur Raayah 494: 1.
524 Bukhari 108:1.

Rasulullah (صلى الله عليه وسلم) who, when reaching ghayril maghdhoobi alayhim waladh dhalleen said aameen and kept his voice subdued whilst saying it." [525]

As before, this is also clear evidence in favour of the Hanafis that Rasulullah (صلى الله عليه وسلم) said aameen silently.

Now to supplement these ahadith, we will take a closer look at how the Companions (RA) and Tabi 'een (RA) interpreted the concept of aameen.

Statements of the Sahaabah

1. Abu Wa'il (RA) narrates that Hadhrat Ali (RA) and Abdullah Ibn Mas'ood (RA) did not recite bismillah, a 'u 'zubillah or aameen aloud. [526]

2. Abu Wa'il (RA) narrates that Hadhrat Umar (RA) and Hadhrat Ali (RA) would not recite bismillah or aameen aloud. [527]

3. Abdul Razzaq (RA) in his book Al Musannaf, and lmaam Muhammad (RA) in his book Kitaabul Aathaar, have related the words of Ibraheem Nakh'ay (RA) who was a very prominent Tabi 'ee.

   He states,

   "There are five things the imaam will say silently, subhanakallahumma (the thana), ta 'awwuz, bismillah, aameen and Allahumma rabbana lakal hamd. " [528]

The Concept of Aameen Explained Through Other Reasons

1. According to the agreement of all the Ulama, aameen does not constitute any part of the Qur ' an. For this reason it should not be said aloud following the Fatihah so that nobody mistakes it to be part of the Qur'an along with Surah Fatihah. A misconception like this could possibly occur due to the fact that it is the qira 'ah of the Qur'an which has been stipulated necessary, in the state of qiyaam. Only portions of the Qur'an should be recited aloud in the qiyaam (in the jahri prayers). Thus, when somebody will reads aameen aloud, it may well lead others to assume that aameen is part of the Qur'an.

2. According to some Ulama, bismillah forms part of the Qur'an. In fact, they believe it is a verse of Surah Fatihah but they do not say it aloud. This proves that any prayer (like aameen) 'The Issue of J\ameen 'ExyCainea which, according to all the scholars does not constitute part of the Qur ' an at all, will certainly not be said aloud.

Ahadiths which seemingly appear contradictory

1. Wa'il Ibn Hujr (RA) reports that Rasulullah (صلى الله عليه وسلم) recited ghairil maghdhoobi alayhim waladh dhalleen and followed it with aameen, prolonging his voice whilst saying it. [529]

   The word 'madda' in the Arabic context of this hadith means 'he stretched'. Here in this hadith, the word has been taken to mean that Rasulullah (صلى الله عليه وسلم) stretched the Alif(in the aameen). It has not been taken to mean that Rasulullah (صلى الله عليه وسلم) said it loudly. Wa'il Ibn Hujr (RA), the narrator, clarifies this interpretation in another report (hadith number three mentioned above). He clearly mentions in that narration that Rasulullah (صلى الله عليه وسلم) subdued his voice whilst saying aameen.

2. Abu Hurayrah (RA) narrates that when Rasulullah (صلى الله عليه وسلم) recited waladh dhalleen he followed it by saying aameen which could be heard from the first row. Ibn Majah has added that the masjid echoed with its sound?

525 Ahmad, Darn Qutni, Hakim.
526 Majma-uz-Zawaaid 108:2.
527 l'la'us Sunan 215:2.
528 Abdur Razzaaq 87:2.
529 Tirmizi 57:1, Abu Daud 142:1.

[530]

Firstly, it should be understood that this hadith is weak. Bishr Ibn Rafi is amongst the chain of narrators. He has been pointed out by various Ulama with a number of strong statements.

i. Imaam Bukhari (RA) says, "He should not be followed in his narration's."
ii. Imaam Ahmad (RA) terms him dha 'eef.
iii. Nasai (RA) states, "He is not strong."
iv. Ibn Hibban (RA) states, "He narrates a lot of fabrications."" Along with this, the second point to consider is that if the sound [531] of aameen only reached the first row as the hadith mentions, then how did the whole masjid echo with it (as the report of Abu Daud tells us)? If it did echo throughout the masjid, then everybody within should have heard. It is not clear how the narrator revealed that it was heard only from the first row, because if it had been so loud as to cause the whole masjid to vibrate, it must have reached the ears of even those who were in the rear. Thus, the hadith is self contradictory and cannot be accepted.

A General Answer:

Now, in order to address all the other apparently contradicting ahadith, the general answer for them would be that no one rejects the fact that Rasulullah (صلى الله عليه وسلم) said aameen aloud.

The Hanafis also accept that it was said aloud, but they say it was only done temporarily for a brief period. There is no evidence to be found in any narration indicating on the contrary that aameen was said aloud on a permanent basis.

The few times Rasulullah (صلى الله عليه وسلم) did say it audibly was to educate the Companions concerning the emphasis of aameen. Hadhrat Umar (RA) also did the same with thana; he read it aloud for a few days to teach the Companions, then continued reading it silently. Wa'il Ibn Hujr (RA) confirming this explanation states, "I do not think Rasulullah (صلى الله عليه وسلم) said it (meaning aameen) aloud except to teach us. " [532]

Ibn Jareer At Tabari (RA) states, "Both types of reports (the ones which reveal aameen to be said aloud and those that describe it as being said in a low tone) have been transmitted from Rasulullah (صلى الله عليه وسلم) and they are both sahih." Nonetheless, since most of the predecessing Ulama have given priority to the silent method, it will be accepted as the correct and more preferable way to say the aameen. To go with this Allamah Darn Qutni (RA) has confessed that there are no sahih ahadith as regards to saying the aameen aloud.

Ibnul Qayyim (RA) beautifully caps it all. He explains in Zaadul Ma'aad, "There is nothing wrong if the imaam says aloud at times in order to teach the muqtadi. Umar (RA) recited thana aloud to educate the muqtadis and Ibn Abbas (RA) recited Surah Fatihah in Salaatul Janazah (in which it is usually recited silently according to opinion of some schools of thought) to teach them that it is sunnah (to recite it in that Salâh).

Likewise, the issue of raising the voice (sometimes by Rasulullah (صلى الله عليه وسلم)) for saying aameen is of the same nature. " [533]

530 Ibn Majah 61:1.
531 Mizan *
532 Fathul Mulhim 50-52:2*, I'la'us Sunan 186:2.
533 Zaadul Ma'aad 70:1.

Detailed Discussion About Raf-ul-Yadain In Salâh

Mujlisul Ulama Of South Africa

Introduction

In this article, we shall give forty-two (42) Sahih evidences for the issue of not raising the hands in the Hanafi Madhhab. This article is a reproduction of an excellent booklet written by Majlisul-Ulama of South Africa

Narrational Evidence

Although the Hanafi Madhhab has also rational evidence for its view regarding Rafa' Yadain, this booklet discusses only the Naqli (narrational) evidence on which is based the Hanafi practice of abstention from Rafa' Yadain. The primary basis of all acts of Ibaadat is narrational evidence, not rational proofs. Rational proof is simply adduced as additional substantiation to strengthen an argument.]

Ahadeeths Of Rasulullah (صلى الله عليه وسلم) – The Proofs

1. Uthmaan Bin Abi Shaibah - Wakee' - Sufyaan - Aasim (Ibn Kulaib) - Abdur Rahmaan Bin Aswad - Alqamah said: Abdullah Bin Mas'ood (radhiyallahu anhu) said: 'Should I not perform with you the Salaat of Rasulullah (صلى الله عليه وسلم)?" Alqamah said: 'Then he (Ibn Mas'ood) performed Salaat and he did not raise his hands except once.' [534]

2. Hasan Bin Ali - Muaawiyah - Khaalid Bin Amr Bin Saeed - Abu Huzaifah. They said Sufyaan narrated to us with this same isnaad (as mentioned in No. I above). He said: 'He (Ibn Mas'ood) raised his hands in the beginning once." Some narrators said: 'one time'. [535]

3. Hannaad - Wakee' - Sufyaan - Aasim bin Kulaib -Abdur Rahmaan bin Al Aswad - Alqamah who said: 'Abdullah Bin Mas'ood (radhiyallahu anhu) said: "Should I not perform with you the Salaat of Rasulullah (صلى الله عليه وسلم)?' He (Ibn Mas'ood) then performed Salaat and he did not raise his hands except in the beginning once.' [536]

4. Mahmud Bin Ghailaan al-Marwazi - Wakee' - Sufyaan - Aasim Bin Kulaib - Abdur Rahmaan Bin al-Aswad - Alqamah - Abdullah (Bin Mas'ood): "Verily he said:
'Should I not perform with you the Salaat of Rasulullah (صلى الله عليه وسلم)?' He then performed Salaat and he did not raise his hands except once." [537]

5. Wakee' - Sufyaan - Aasim Bin Kulaib - Abdur Rahmaan Bin al-Aswad Alqamah said: "Ibn Mas'ood (radhiyallahu anhu) said: ' Should I not perform for you the Salaat of Rasulullah (صلى الله عليه وسلم)?' He then performed Salaat and he did not raise his hands except once." [538]

6. Suwaid Bin Nasr - Abdullah Bin al-Mubaarak - Sufyaan - Aasim Bin Kulaib - Abdur Rahmaan Bin al-Aswad - Alqamah - Abdullah (Bin Mas'ood radhiyallahu 'anhu) said: "Should I not apprise you of the Salaat of Rasulullah (صلى الله عليه وسلم)?" Alqamah said: "He (Ibn Mas'ood) then stood up and firstly raised his hands. Thereafter he never repeated it." [539]

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534 Abu Dawood.
535 Abu Dawood.
536 Tirmithi added also that in this regard there is also the narration of Baraa' Bin Aazib (radhiyallahu anhu): Tirmithi said:
1. The Hadith of Ibn Mas'ood is Hasan.
2. *This is also the view of many of the Ulama among the Sahaabah of Rasulullah (صلى الله عليه وسلم) and the Taabieen. This is also the view of Sufyaan and the Ahl-e-Kufa (i.e. the Ulama of Kufa)."
   * i.e. The view of Ibn Mas'ood (radhiallahu anhu).

537 Nasaai.
538 Ahmad in his Musannad.
539 Nasaai.

7. Wakee' - Sufyaan - Aasim Bin Kulaib - Abdur Rahmaan Bin al-Aswad Alqamah - Abdullah Ibn Mas'ood (radhiyallahu anhu) said: "Should I not show you the Salaat of Rasulullah (صلى الله عليه وسلم)?" "He then (performed Salaat) and did not raise his hands except once." [540]

8. Abu Uthmaan Saeed Bin Muhammad Bin Ahmad al-Hannaat and Abdul Wahhaab Bin Isaa Bin Abi Hayyah- (both from) - Ishaaq Bin Abi Israaeel Muhammad Bin Jaabir - Hammaad - Ibraaheem - Alqamah - Abdullah (Ibn Mas'ood - radhiyallahu anhu) said: "I performed Salaat with Nabi (ﷺ), with Abu Bakr and Umar (radhiyallahu anhuma). They did not raise their hands except at the time of the first Takbeer in the opening of the Salaat." [541]

9. Ibn Abi Dawood - Nu'aim Bin Hamma.ad - Wakee' - Sufyaan - Aasim Bin Kulaib - Abdur Rahmaan Bin al-Aswad - Alqamah - Abdullah (Ibn Mas'ood -radtfiyallahu anhu) narrated that Nabi (ﷺ) would raise his hands in the first Takbeer. Then he would not do so again. [542]

10. Muhammad Bin Nu'maan - Yahya Bin Yahya - Wakee' - Sufyaan narrated the same text (as above in No. 9) with the same isnaad. [543]

11. Abu Bakrah - Muammal - Sufyaan narrating from Mugheerah said: "I narrated the Hadith of Waa-il to Ibraaheem, that he (Waa-il) saw Nabi (ﷺ) raise his hands when he commenced Salaat, when he made ruku' and when he lifted his head from ruku'.' Ibraaheem said: "If it is so that Waa-il saw him doing so once, then (remember that) Abdullah (Ibn Mas'ood) saw him (Rasulullah - Sall Allahu alaihi wa Aalihi wa Sallim) fifty times not doing this." [544]

12. Ahmad Bin Abi Dawood - Musaddid - Khaalid Bin AbdUllah - Husain Amr Bin Murrah who said: "I entered the Musjid of Hadhra Maut and saw Atqamah Bin Waa-il narrating from his father that Rasulullah (صلى الله عليه وسلم) would raise his hands before ruku' and after ruku'. I narrated this to Ibraaheem who became angry and said: 'Waa-il (radhiyallahu anhu) saw him. Ibn Mas'ood (radhiyallahu anhu) and his companions did not see him (Rasulullah - doing so)?" [545]

13. The companions of Abu Hanifah said: "Abu Hanifah said that Haremmad narrated from lbraaheem who narrated from Alqamah and AI-Aswad from Abdullah Ibn Mas'ood (radhiyallahu anhu) 'Verily Nabi (ﷺ) would not raise his hands except at the time of commencing Salaat, then he did not at all repeat it. [546]

Many other Muhadditheen have similarly narrated in their treatises, compilations and books.

Some of the asaaneed (chains of narration) of the Hadith of lbn Mas'ood (radhiyallahu anhu) are jayyid (excellent) in terms of the conditions laid down by Imaam Bukhaari and Imaam Muslim.

Some of these amaneed are Hasan. It is valid to cite a Hasan Hadith as proof. On the basis of some of the asaaneed of the Hadith of lbn Mas'ood (radhiyallahu anhu), Hafiz Ibn Hazm, Daara Qutni, Ibnul Qattaan and others have declared the Hadith (of Ibn Mas'ood) to be Saheeh (authentic). Hafiz Ibn Hajr concurs with this verdict in his Talkhees on the Takhreej of Zaila-ee on Hidaayah."

In a Saheeh Sanad of this Hadith in the Masnad of Abu Bakr Bin Abi Shaibah are five narrators besides Abdullah Ibn Mas'ood (radhiyallahu anhu), viz. Wakee', Sufyaan, Aasim Bin Kulaib, Abdur Rahmaan Bin al-Aswad and Alqamah.

The following are the comments of the authorities of Hadith on the status of these five narrators:

i. ***Wakee'***

540 Abu Bakr Bin Abi Shaibah in his Musannaf.
541 Daara Qutni. Ibn Adi has also narrated the above Hadith with his sanad.
542 Tahaawi - Sharhi Ma-aanil Aathaar.
543 Tahaawi - Sharhi Ma-aanil Aathaar.
544 Tahaawi - Sharhi Ma-aanil Aathaar.
545 Tahaawi - Ma-aanil Aathaar.
546 The As-haab of the Masaaneed of Immam Abu Hanifah.

Hafiz Ibn Hair says in Tahzeebut Tahzeeb: "Wakee' Bin al-Jarraah Bin Maleeh, is the Kufi narrator. He is known as Abu Sufyaan. He narrated from his father and from Ismaaeel Bin Khaalid, Aiman Bin: Waa-il, Ibn Hattn and from numerous others. His sons, Sufyaan, Malee' and Uyainah narrated from him. His Shaikh was Sufyaan Thauri, the two sons of Abi Shaibah, Abu Haithamah and Humaidi.

Abdullah Bin Ahmad Bin Hambal narrating from his father said: 'I have not seen a greater man of knowledge and a man with a greater memory than Wakee'.'"

Ahmad Bin Sahl Bin Bahr narrating from Imaam Ahmad said:
"Wakee' was the Imaam of the Muslimeen in his time."

Ibn Ma'een said: "I have not seen a better person than Wakee'."

According to Mulla Ali Qaari, Wakee' was among the highest ranking narrators of Bukhaari. He was of the Tab-e-Taabieen era. Imaam Abroad said that he preferred Wakee' to Yahya Bin Saeed. He classified Wakee' as a great and uprighteous Muhaddith. All the narrators of the Sihaah Sittah narrate from Wakee'.

ii. Sufyaan Bin Saeed Bin Masrooq Thauri Kufi

According to Mulla Ali Qaari in his Tazkirah, Sufyaan was the Imaam of the Muslimeen and a Proof of Allah. His excellences are innumerable. In his time he was an expert in Fiqh, Ijtihaad in Fiqh, Hadith and other branches of knowledge. His piety and authority are accepted by all the authorities of Islam. He too was among the Tab-e-Taabieen.

Abu Aasim said: 'Sufyaan is the Ameerul Mu'mineen in Hadith.' Numerous illustrious Ulama and Muhadditheen pay glowing tribute to the sterling qualities of Sufyaan.

All the narrators of the Sihaah Sittah narrate from Sufyaan.

iii. Aasim Bin Kulaib

Mulla Ali Qaari states with regard to Aasim:
"He is Sadooq (extremely truthful), Thiqah (an authoritative and authentic narrator)."

Yahya Bin Ma-een and Nasaai testified to his authenticity and authority in Hadith. Ibnul Qattaan al-Maghribi and Ibn Ham are renowned in Hadith circles. They are extremely severe in assessing narrators. Both have testified to the authenticity of Aasim BinKulaib. Muslim, Abu Dawood, Nasaai, Ibn Majah and Tirmithi narrated his ahaadith.

iv. Abdur Rahmaan Bin al-Aswad

Mullah Ali El-Qaari says in his Tazkirah that Abdur Rahmaan is among the noblest Taa-bieen. His daily practice was 700 raka'ts Nafil Salaat. He would perform Ishaa and Fajr Salaat with one wudhu. He was an embodiment of Ibaadat.
In Tahzeebut Tahzeeb, Hafiz says:

"Abdur Rahmaan Bin al-Aswad heard Ahaadith from his paternal uncle, Alqamah Bin Qais. Aasim Bin Kulaib and others narrate from Abdur Rahmaan al-Aswad. Ibn Ma'een, Nasaai, Ajal, Ibn Kharraash and Ibn Hibbaan declared him a Thiqah (reliable and authentic narrator). The authors of Sihah Sittah narrated from him.

v. Alqamah Bin Qais

According to Mulla Ali Qaari in Tazkirah, Alqamah was a senior Taabiee. He narrated Ahaadith from Abdullah Ibn Mas'ood and other Sahaabah (radhiyallahu anhum). There is consensus of the Ulama on his greatness. Ibraaheem Nakha'i said:
"Alqamah resembled Abdullah Ibn Mas'ood (radhiyallahu anhu)."

Besides Ibn Majah all the other Muhadditheen narrate his ahaadith. He is of the second generation Muhadditheen.

The integrity and authority of these five illustrious narrators are unimpeachable. Thus, the sanad of the Hadith in Musnad ofAbu Bakr Bin Abi Shaibah is Saheeh on the basis of the conditions of Bukhaari and Muslim.

Similarly, the Sanad of Abu Dawood is Saheeh on the basis of the conditions of Bukhaari and Muslim. In the Sanad of Abu Dawood appears an extra narrator, viz. Uthmaan Bin Abi Shaibah from whom all the compilers of Sihah Sittala narrate, besides Tirmithi.

The Sanad of the Hadith of Tirmithi is Saheeh on the basis of Muslim's conditions.

The sanad of Nasaai too is Saheeh in terms of the conditions of Bukhaari and Muslim because in this Sanad only Mahmud Bin Ghailaan has been added to Ibn Abi Shaibah. Besides Abu Dawood the other compilers of the Sihah Sittah narrated ahaadith from him (Mahmud Bin Ghailaan).

Similarly the sanad ofImaam Abu Hanifah regarding the Hadith of Ibn Mas'ood (radhiyallahu anhu) is Saheeh because all the narrators besides Hammaad Bin Abi Sulaimaan are reliable (thiqah) in terms of the conditions of Bukhaari and Muslim. Besides Bukhaari, Muslim and other Muhadditheen narrate from Hammaad Bin Abi Sulaimaan. Thus, his sanad is Saheeh in terms of Muslim.

The Hadith of Baraa' Bin Aazib (radhiyallahu anhu) also conin'ms that Rasulullah (صلى الله عليه وسلم) raised his hands only once at the time of Takbeer Tahreemah. His Hadith is narrated by Abdur Razzaaq, Ahmad, Abu Dawood, Ibn Abi Shaibah, Tahaawi, Daara Qutni and others.

14. Abdur Razzaaq - Ibn Uyainah- Yazeed - Abdur Rahmaan Bin Abi Lailaa Baraa' Bin Aazib (radhiyallahu anhu) said: "When Rasulullah (صلى الله عليه وسلم) recited Takbeer, he would raise his hands until we could see his thumbs near to his ears. Thereafter he would not repeat it in that Salaat." [547]

15. Imaam Ahmad -Hushaim - Yazeed Bin Abi Ziyaad - Abdur Rahmaan Bin Abi Lailaa - Baraa' Bin Aazib (radhiyallahu anhu) said: "When Rasulullah (صلى الله عليه وسلم) recited Takbeer, he would raise his hands until we could see his thumbs near to his ears. Then he would not repeat (Rafa' Yadain) in that Salaat." [548]

16. Abu Dawood - Muhammad Bin Sabaah al-Bazzaar - Shareek- Yazid Bin Abi Ziyaad - Abdur Rahmaan Bin Abi Lailaa - Baraa' (radhiyallahu anhu) said: "Verily, Rasulullah (صلى الله عليه وسلم) would raise his hands near to his ears when he opened (i.e. began) the Salaat, then he would not repeat (it)." [549]

17. Abu Dawood - Husain Bin Abdur Rahmaan - Wakee' - Ibn Abi Lailaa - his brother Isaa - Hakam - Abdur Rahmaan Bin Abi Lailaa - Baraa' Bin Aazib (radhiyallahu anhu) said: "I: saw Rasulullah (صلى الله عليه وسلم) raise his hands when he commenced the Salaat. Then he would not raise his hands until he completed (the Salaat)." [550]

18. Abu Bakr Bin Abi Shaibah - Wakee' - Ibn Abi Lailaa - Hakam and Isaa - Abdur Rahmaan Bin Abi Lailaa - Baraa' Bin Aazib (radhiyallahu anhu) said: "Verily, when Rasulullah (صلى الله عليه وسلم) commenced the Salaat, he would raise his hands, then he would not raise them (again) until he had completed (the Salaat)." [551]

19. Tahaawi - Abu Bakrah - Muammal - Sufyaan - Yazeed Bin Abi Ziyaad Ibn Abi Lailaa - Baraa' Bin Aazib (radhiyallahu anhu) said: "When Nabi (ﷺ) would recite Takbeer for beginning the Salaat, he would raise his hands until his thumbs were near to the lobes of his ears. He would then NOT repeat (Rafa' Yadain)." [552]

20. Tahaawi - Ibn Abi Dawood - Amr Bin Aun - Khaalid - Ibn Abi Lailaa - Isaa Bin Abdur Rahmaan - from his father -

547 Abdur Razzaq' s Jaami'.
548 Musnad Ahmad ibn Hambal.
549 Abu Dawood.
550 Abu Dawood.
551 Abu Bakr Bin Abi Shaibah.
552 Sharh Sunanul Aathaar.

Baraa' (Bin Aazib- radhiyallahu anhu) narrated from Nabi (ﷺ) Similar to the above Hadith (i.e. No. 19) [553]

21. Tahaawi - Muhammad Bin Nu'maan - Yahya Bin Yahya-narrates from both: Wakee' - Ibn Abi Lailaa - his brother Hakam - Ibn Abi Lailaa (both from) - Baraa Bin Aazib (radhiyallahu anhu) narrated from Nabi (ﷺ) a similar Hadith. [554]

22. Daara Qutni - Ahmad Bin Ali Bin Alalaa' - Abul Ash'ath - Muhammad Bin Bakr - Shu'ba - Yazeed Bin Abi Ziyaad said: "I heard Ibn Lailaa say: 'I heard Baraa (Bin Aazib) in this gathering speaking to people among whom was Ka'b Bin Ujrah. He (Baraa) said: 'I saw Rasulullah (صلى الله عليه وسلم) raising his hands when he commenced Salaat in the first Takbeer.'" [555]

23. Daara Qutni - Yahya Bin Muhammad Bin Saa-id- Muhammad Bin Sulaimaan Luwain - Ismaaeel Bin Zakariyya - Yazeed Bin Abi ZiyaadAbdur Rahmaan Bin Abi Lailaa - Baraa (Bin Aazib - radhiyallahu anhum) saw Rasulullah (صلى الله عليه وسلم) raising his hands at the time of commencing the Salaat until he brought them in line with his ears. Thereafter he would not at all repeat it (Rafa' Yadain) until he had completed his Salaat." [556]

In other words, after Salaat Sayyidina RasuluUah (ﷺ) would lift his hands when making dua.

24. Daara Qutni - Ibn Saa-id - Luwain - Ismaaeel Bin Zakariyya - Yazid Bin Abi Ziyaad - Adi Bin Thaabit - Baraa Bin Aazib (radhiyallahu anhu) narrated similarly. [557]

25. Daara Qutni - Abu Bakr al-Aadami Abroad Bin Ismaaeel- Abdullah Bin Muhammad Bin Ayyub al-Makhrami _ Ali Bin Aasim - Muhammad Bin Abi Lailaa - Yazid Bin Abi Ziyaad - Abdur Rahmaan Bin Abi Lailaa - Baraa Bin Aazib (radhiyallahu anhu) said: "I saw Rasulullah (صلى الله عليه وسلم) when he stood for Salaat, reciting Takbeer and raising his hands until he brought them in line with his ears. Then he did not repeat it." [558]

Besides the aforementioned authorities other Muhadditheen too have narrated the Hadith of Baraa' Bin Aazib (radhiyallahu anhu).

Some of the asaaneed (plural ofsanad) of the Hadith of Baraa Bin Aazib (radhiyallahu anhu) are Jayyid (excellent) and Saheeh (authentic) in terms of the conditions of Bukhaari and Muslim or of one of them.

Among the Saheeh asaaneed of this Hadith is the sanad of Abdur Razzaaq. In his sanad are three narrators, viz. Ibn Uyainah, Yazid and Abdur 'Rahmaan.

With regard to Ibn Uyainah, the Muhadditheen pay glowing tribute to him. In his Tazkirah, Mulla Ali Qaari states that Sufyaan Ibn Uyainah was one of the most senior experts (Hafiz) of Hadith as well as a great expert of Fiqah. He is described as a great Imaam in Hadith, Fiqh and Fatwa.

Hafiz in At-Taqreeb has the same glowing titles for him. The compilers of Sihah Sittar narrate from him.

Regarding Yazid Bin Abi Ziyaad Al-Haashimi, the Muhadditheen differ. Bukhaari applied the principle of Ta'leeq to him. Muslim, Abu Dawood, Nasaai, lbn Majah and Tirmithi have narrated his Hadith.

Regarding Abdur Rahmaan Bin Abi Lailaa Al-Ansaari. He is a Taabi-ee who met 120 Sahaabah. According to the Muhadditheen, he is flawless. The compilers of the Sihah Sitta narrate his Ahaadith.

Thus, the sanad of Baraa's Hadith as narrated by Abdur Razzaaq is Saheeh in terms of the conditions of Bukhaari and Muslim. ....

Another Hadith on this issue, is the narration of Jaabir Bin Samurah (mdhiyallahu anhu) which is narrated in Saheeh Muslim.

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553 Sharh Sunanul Aathaar.
554 Sharhu Sunanul Aathaar.
555 Daara Qutni.
556 Daara Qutni.
557 Daara Qutni.
558 Daara Qutni.

26. Jaabir (radhiyallahu unhu) said: “Rasulullah (صلى الله عليه وسلم) came out (from his house) towards us and said: ‘Why do I see you raising your hands as if(your hands) are the tails of mischievous horses. Be tranquil in Salaat.’”

According to Imaam Bukhaari, this Hadith does not support the Hanafi claim because Abdullah Bin al-Qibti narrates that Jaabir Bin Samurah (radhiyallahu anhu) said:

“We use to perform Salaat behind Nabi (صلى الله عليه وسلم). When he said ‘Assalamu Alaikum’, we would indicate with our hands on both sides. Then Rasulullah (صلى الله عليه وسلم) said:

“What is wrong with these people? They point with their hands (i.e. raising them) as if their hands are the tails of mischievous horses. It suffices to place the hands on the thighs, then making salaam to his brother on his right and left side.”

The Ahnaaf counter this argument by averring that these are two different Hadiths. The one narrated earlier (No. 26) refers to Rafa’ Yadain which is the issue now under discussion.

The other Hadith (which is narrated by Abdullah Bin al-Qibti) concerns the practice of raising the hands at the time of making Salaam at the end of Salaat. But this is not the topic being discussed here. This explanation has been tendered by Mulla Ali Qaari in Mirkaat, Sharah Mishkaat.

Imaam Jamaalud-Deen Zaila’i (rahmatullah alayhi) refuted the notion that both - Hadiths No. 26 and the one narrated by Abdullah Bin al-Qibti – are one and the same, stating that it is not said to a person raising his hands upon making salaam: “Be tranquil in Salaat”. These words (Be tranquil in Salaat) are only said to a person who is still in Salaat; in the state of Ruku’ or Sujood or when he stands up for the second, third or fourth rak’at. The application of these words to the latter sense is manifestly clear.

Both the Hadiths are therefore, not the same. The first was narrated by a certain raawi on a certain occasion whilst the second was narrated by another raawi on a separate occasion.

Furthermore, the wording of the two Hadiths negate beyond any doubt the possibility of the two being one and the same. In Hadith No. 26 the raawi says: Rasulullah (صلى الله عليه وسلم) came out towards us and said ...” This indicates that Rasulullah (صلى الله عليه وسلم) said these words when he entered the Musjid whilst the Sahaabah were engaged in Salaat.

In contrast, the second Hadith (Narrated by Abdullah Bin al-Qibti) states: “When we used to perform Salaat behind Nabi (صلى الله عليه وسلم)...”

The context here (in the Hadith narrated by Abdullah Bin al-Qibti) shows that Rasulullah (صلى الله عليه وسلم) spoke after having lead the Sahaabah in Jama’ah (congregational) Salaat when he (صلى الله عليه وسلم) observed them raising their hands.

The above discussion is sufficient to dispel the opinion of Imaam Bukhaari and establish the view of the Ahnaafthat these (Hadiths No. 26 and the one narrated by Abdullah Bin al-Qibti) are two different Hadiths.

27. Another Hadith in substantiation of the Hanafi view is the narration of Hadhrat Ibn Abbaas (radhiyallahu anhu). The Hadith is narrated by Tibraani as follows: Tibraani - Abelur Rahmaan Bin Abi Lailaa - Hakam - Miqsam - Ibn Abbaas (radhiyallahu anhu) said that Holy Nabi (صلى الله عليه وسلم) said: “Do not raise the hands except in seven places.

When commencing Salaat.
When entering Musjidul Haraam and seeing the Baitullah.
When standing on Marwah.
When making Wuqoof with the people in Arafaat.
At Muzdalifah.
At Maqaamain.
When pelting the Jamrah.”
[559]

559 Tibraani.

~
lmaam Bukhaari narrated this Hadith in his Al-Muj~ad fi Rafi) Yadain. Wakee' narrated this Hadith also, the sanad being as follows: Wakee' - Ibn Abi Lailaa - Hakam - Miqsam- Ibn Abbaas (radhiyallahu anhu).

28. Another Hadith in support of the Hanafi view is the Hadith of Abbaad Bin Zubair (radhiyallahu anhu). Baihaqi - Abdullah al-Hafiz - Abul Abbaas Muhammad Bin Ya'qoob Muhammad Bin Ishaaq - Hasan Bin Rahee' - Hafs Bin Giyaath Muhammad Abi Yahya - Abbaad Bin Zubair who narrated the following Hadith: "When Rasulullah (صلى الله عليه وسلم) would open the Salaat, he would raise his hands in the beginning of Salaat. Thereafter he would not at all raise his hands until he completed (the Salaat).' [560]

Commenting on this narration, Imaam Baihaqi said:

"Abbaad is a Taabi-ee, hence this Hadith is of the Mursal category. A Mursal Hadith is acceptable by the Haharisi, especially if it belongs to the Quroon-e-Thalaathah and it is corroborated by other asaaneed."

Mursal is a Hadith the sanad of which ends at a Tabi-ee - Such a Hadith is authentic - Various factors confer authenticity to a Mursal Hadith, e.g. Ahaadith on the same subject are narrated with other chains (asaaneed) by virtue of which these other Ahaadith acquire a higher status than the Mursal Hadith. Thus, when Ahaadith of a higher classification corroborate a Mursal Hadith, it is accepted as valid and authentic.

In his assessment of the above narration Allaamah Anwar Shah Kashmiri comments:

"I have scrutinized the narrators of its isnaad. The findings of my study indicate that this Hadith is Saheeh (authentic).
Hafiz (Ibn Hajr) gave a direction in ad-Diraayah to study its isnaad. I complied with his order and thoroughly researched it. It is Mursal Jayyid (excellent). If you desire to view my findings take a look at 'Nailul Farqadain'."

29. Ibn Abi Shaibah - Ibn Aadam - Ibn Ayyaash- Abdul Malik Ibnul JabrZubair Bin Adi - Ibraaheem - AI-Aswad who said: "I performed Salaat with Umar (Ibn Khattaab - radhiyallahu anhu). He did not raise his hands any where in the Salaat, except when he opened the Salaat." [561]

Daara Qutni has also narrated this Hadith with his sanad. Also Imaam Tahaawi has narrated this Hadith with his sanad.

The author of Bazlul Majhood states that the above Hadith is Saheeh (authentic). Although this Hadith is based only on the Raawi, Hasan Bin Ayyaash, he (Hasan Bin Ayyaash) is thiqah (reliable) and hujjat (a proof). This was said by Yahya Bin Ma'een. Ibn Turkemaani furthermore stated that the sanad (chain of narrators) of this Hadith is Saheeh conforming to the conditions laid down by Imaam Muslim.

30. Imaam Muhammad - Muhammad Bin Abaan Bin Saalih and Abu BakrBin Abdullah Nahshali - Aasim Bin Kulaib Jarmi - from his father who was a companion of Hadhrat Ali (karramallah wajhah). He (Kulaib Jarmi) said: "Hadhrat Ali (karramallah wajhah) would raise his hands in Takbeer Ulaa, i.e. the Takbeer with which the Salaat is opened. Thereafter he never raised his hands anywhere in the Salaat.' [562]

31. Ibn Abi Shaibah - Abu Bakrah - Abu Ahmad - Abu Bakr Nahshali - Aasim Bin Kulaib - from his father"(Kulaib Jarmi) who said: "Ali (radhiyallahu anhu) would raise his hands in the first Takbeer of Salaat. Thereafter he would not raise his hands." [563]

This very same Hadith has been narrated by Imaam Tahaawi with exactly the same sanad from Abu Bakrah.

32. Ibn Abi Shaibah - Abu Dawood - Ahmad Bin Yunus - Abu Bakr Nahshali Aasim - from his father who was the companion of Ali (radhiyallahu anhu) narrated from Hadhrat Ali the same narration (i.e. as in No. 31 above). [564]
Tahaawi and Baihaqi have likewise narrated this Hadith with their respective chains of transmission.

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560 Baihaqi.
561 Musannaf Ibn Abi Shaibah.
562 Muwatta Imaam Muhammad
563 Ibn Abi Shaibah.
564 Ibn Abi Shaibah.

Commenting on this narration, Imaam Tahaawi said that it is not conceivable that Hadhrat Ali (radhiyallahu anhu) would have deliberately abandoned Rafa' Yadain if it was the permanent practice of Rasulullah (صلى الله عليه وسلم). Hence, it is evident that according to Hadhrat Ali (radhiyallahu anhu), the practice of Rafa' Yadain was abrogated.

Commenting on the sanad of this Hadith, Aini says in Sharh Bukhaari:

"The isnaad of the Hadith of Aasim Bin Kulaib is Saheeh in terms of the conditions of Imaam Muslim."

Hafiz said in ad-Diraayah:
"Its narrators are thiqah(reliable):"

Zaila'i said:
"It is an authentic narration.

33. Imaam Muhammad - Thanri - Husain - Ibraaheem , Ibn Mas'ood (radhiyallahu anhu) - he (i.e. Ibn Mas'ood) would raise his hands when opening Salaat. [565]

34. Ibn Abi Shaibah - Wakee' - Masrood _ Abi Mas'ood - Ibraaheem narrated that Abdulla,h Ibn Mas'ood (radhiyallahu anhu) would raise his hands in the beginning when commencing Salaat. Thereafter he would not raise his hands. [566]

Tahaawi also narrated this Hadith with his sanad. The isnaad of this Hadith is Mursal Jayyid. (Jayyid - a classification of Hadith stronger than even a Hasan Hadith.) The reason for this Hadith being classified as Mursal is that Ibraaheem never met lbn Mas'ood (radhiyallahu anhu). However, this does not detract from the authenticity and strength of this narration since lbraaheem was in the habit of omitting the narrators between him (Ibraaheem) and Ibn Mas'ood (radhiyallahu anhu) when a great number of raawis had narrated the Hadith to him from Ibn Mas'ood (radhiyallahu anhu).

Imaam Tahaawi narrated the following dialogue between Ibraaheem (Nakha'i) and A'mash: "A'mash: When you relate a Hadith to me please do name the chain of narrators.

Ibraaheem: When I say: 'Abdullah said,' it is only when a large number has narrated the Hadith to me from Abdullah, and if I say: 'So and so person narrated to me from Abdullah, it is when only that particular person has narrated to me."

The authenticity of the above Hadith (No. 34) is therefore not tainted in the least by the omission of the narrators between Ibraaheem and Ibn Mas'ood (radhiyallahu anhu). The great Muhaddith Daara Qutni after relating a tradition from Ibraaheem - Abdullah (Bin Mas'ood), acclaims:

"The fact is that despite this narration having an irsaal (omission of a narrator) in it, Ibraaheem Nakha'i is the most enlightened of all people with regard to Abdullah (Bin Mas'ood), his views and his verdicts. He (Ibraaheem) acquired that from his maternal uncles Alqamah, al-Aswad and Abdur Rahmaan, and from other senior students of Abdullah."

35. Imaam Muhammad - Muhammad Bin Abaan Bin Saalih-Abdul Aziz Bin Hakeem who said: "I saw Ibn Umar (radhiyallahu anhu) raising his hands in line with his ears in the first Takbeer opening the Salaat and he did not raise his hands besides this (one occasion)." [567]

36. Ibn Abi Shaibah - Abu Bakr Bin Ayyaash - Husain - Mujaahid who said: "I did not see Ibn Umar (radhiyallahu anhu)raising his hands except in the beginning of opening (the Salaat)." [568]

37. Tahaawi - Ibn Abi Dawood - Ahmad Bin Yunus - Abu Bakr Bin Ayyaash Husain - Mujaahid who said: "I performed Salaat behind Ibn Ulnar (radhiyallahu anhu). He would not raise his hands except in the first Takbeer." [569]

565 Muatta Imaam Muhammad.
566 Ibn Abi Shaibah.
567 Muwatta Imaam Muhammad.
568 Musannaf Ibn Abi Shaibah.
569 Sharh Ma-aanil Aathaar.

Commenting on this Hadith, Imaam Tahaawi said:
"This is Ibn Umar (radhiyallahu anhu) who has seen Nabi (ﷺ) making rafa' (raising the hands) then he abandoned it after Nabi (ﷺ). It is inconceivable for this except that he was convinced of the abrogation of what he had seen Nabi (ﷺ)doing. Thus the proof for this has been established."

Imaam Ibn Humaam reports this narration in Tahreerul Usool. Similarly, Baihaqi in his al-Ma'rifah narrated it. The sanad of Tahaawi for this Hadith is Saheeh.

Ibn Abi Shaibah mentions the following authorities of the Shariah who negate Rafa' Yadain at the time of ruku' and when rising from ruku': Hadhrat Ali (radhiyallahu anhu) and his companions, Ibn Mas'ood (radhiyallahu anhu), Ibraaheem Nakha'i, Haithamah, Qais, Ibn Abi Lailaa, Mujaahid, Alswad, Sha'bi, Abu Ishaaq, Imaam Abu Hanifah, Imaam Maalik (rahmatullah alayhim), and others - all of whom are elite members of the Salaf-e-Saaliheen.

38. Abu Bakr Bin Ayyaash narrates that Mujaahid said: "I performed Salaat behind Ibn Umar (radhiyallahu anhu) for a number of years (in one narration, ten years). He did not raise his hands except in Takbeer Ulaa (the first Takbeer)." This sanad is Saheeh. When a Sahabi's action conflicts with his own narration, then in terms of the principles of Hadith, it (his action) indicate, abrogation of what he had narrated.

Al-Qastalaani in Sharh Bukhaari claims that Abu Bakr Bin Ayyaash, narrator in the sanad (of No. 38 above) is dhaeef (weak). However, this clai~ itself is weak and incorrect because Imaam Bukhaari and Imaam Muslim, both have declared him to be Thiqah (reliable, authentic). They both narrate his ahaadith.

Furthermore, the Muhadditheen of the four other Saheeh compilations have also narrated his ahaadith. Hence, the statement by Qastalaani is unacceptable in view of his (Abu Bakr Bin Ayyaash's) ahaadith being accepted and narrated by Bukhaari and Muslim.

Also, Hafiz has praised him. Thauri, Ibn Mubaarak and Ibn Mahdi likewise lauded praise on him. Imaam Ahmad Bin Hambal said: "He (Ayyaash) is truthful". Yahya Bin Ma-een said: "He is Thiqah."

39. It is narrated from Abu Hurairah (radhiyallahu anhu) that he used to raise his hands when commencing Salaat and he used to say in every descent and ascent (i.e.when going down and rising up): "Allaahu Akbar. He would say as well: "I am more of a resemblance to the Salaat of Rasulullah (صلى الله عليه وسلم) than you." [570]

40. Ahmad bin Yoonus - Abu Bakr Bin Ayyaash: "I never saw a Faqeeh doing it; raising his hands in other than the first Takbeer." [571]

41. Yet another Hadith in substantiation of the Hanafi practice of only raising the hands at the beginning of Salaat is one narrated by Baihaqi in al-Khilaafiyyaat and Zaila'i in Nasbur Raayah from Ibn Umar (radhiyallahu anhu): "Verily, Nabi (ﷺ) used to raise his hands when commencing Salaat. Then he would not do so again." Haakim said that this Hadith is Baatil (false)and Mawdhoo' (fabricated). However this claim of Haakirn is itself Baatil. The Ahnaaf state that Haakim's claim is utterly baseless. Haakim could not find anyone on the sanad of the Hadith whom he could disparage.

Shaikh Aahid as-Sindi averred that its narrators are authentic and reliable. This he stated in al-Mawaahibul Lateefah.

It should be borne in mind that Hadhrat Ibn Mas'ood (radhiyallahu anhu) was a very senior Sahaabi who was constantly in the company of Rasulullah (صلى الله عليه وسلم), so much so, that the impression of him being a member of the Ahl-e-Bait (Rasulullah's family) was created. He followed Rasulullah (صلى الله عليه وسلم) in all five Salaat on a daily basis. Hence, his explicit negation of Rafa' Yadain categorically confirms that Rasulullah (صلى الله عليه وسلم) had discontinued the earlier practice of raising the hands.

An argument advanced to refute the Hanafi argument is that the Hadith of Baraa' Bin Aazib (radhiyallahu anhu) has been proclaimed to be dhaeef since one of the narrators in one of the Chains is Muhammad Bin Abi Lailaa who has been described as dhaeef by Abu Dawood. This argument holds no substance because the Hanafi case is not based

570 Hafiz Abu Amr in al-Istithkaar and Aini in Mabaanil Akhbaar citing at-Tamheed.
571 Tahaawi.

solely on the Hadith of Baraa Bin Aazib (radhiyallahu anhu) with the sanad in which Muhammad Bin Abi Lailaa appears. There are a number of Saheeh asaaneed (Chains of narration) in which Muhammad Bin Abi Lailaa does not feature at all. Thus, the many other Saheeh asaaneed serve to corroborate the sanad in which Muhammad Bin Abi Lailaa features. The cumulative effect of the Saheeh asaaneed of the Hadith of Baraa' Bin Aazib (radhiyallahu anhu) elevates the sanad in which appears Muhammad Bin Abi Lailaa, hence that Hadith too is acceptable.

Furthermore, some of these ahaadith are authentic in terms of the conditions of either both Bukhaari and Muslim or in terms of the conditions of one of them, especially the sanad of Abdur Razzaaq. The authenticity of Abdur Razzaaq's sanad is based on the conditions of both El-Bukhaari and Muslim.

The argument that Yazeed Bin Ziyaad in this sanad is weak, is not valid because in Sharhul Bukhaari, Aini states: "Undoubtedly, this Yazeed has been authenticated (declared as Thiqah) by AI-Ajli, Ya'qoob Bin Sufyaan, Ahmad Bin Saalih, Sabaahi and Ibn Hibbaan."

Also Muslim and Ibn Khuzaimah record his narration in their Saheeh. Moreover, Yazeed is not the solitary narrator of this Hadith. Isaa Abdur Rahmaan too narrated it from lbn Abi Lailaa. Similarly, Hakam has narrated it also from Ibn Abi Lailaa as recorded by Abu Dawood and others. In his Tahzeeb, Hafiz says that Muslim has also narrated the Hadith of Yazeed.

Since this narrator, viz. Yazeed, is among the narrators of Saheehain (Bukhaari and Muslim), no credence can be accorded to anyone who seeks to impugn him.

42. Shah Anwar Kashmiri states in Nailul Farqadain:
"At this juncture one should not forget that the view of those who do not make Raf Yadain is 'Admi' (i.e. they prove the non-existence or a certain act.). Taking this into account, their view is also supported by all those Ahaadith which describe the Salaat of Rasullullah Sall Allahu alaihi wa Aalihi wa Sallim but make no mention of Raf' Yadain, neither affirming it nor denying it. This is so because, had there been Raf' Yadain, these Ahaadith would not have been silent on the issue."

In view of what Hadhrat Shah Kashmiri Sahib has stated, the Ahaadith that support the Hanafi view are indeed numerous. It would require a few volumes to attempt to record them. It this brief booklet only those Ahaadith have been recorded that explicitly negate Raf' Yadain.

Conclusion
The Hadith narrations presented in this treatise in substantiation of the Hanafi viewpoint are all Saheeh (authentic) according to the Muhadditheen, including Shaikhaan (i.e. Imaam Bukhaari and Imaam Muslim).

All unbiased Muslims who are in pursuit of the truth will understand after having studied this short treatise, that the Hanafi practice of refraining from Rafa' Yadain is not based on only rational/logical arguments, but is the product of authentic narrational evidence (Ahaadith). In view of the validity of the arguments and grounds of the Hanafi Mathhab, there is no controversy among the followers of the four Madhhabs on this issue. Each one follows the teachings of his Mathhab without attempting to denigrate the followers of the other Mathaahib.

Only followers of baatil such as the modernist Najdis, are bigoted in the matter of valid ikhtilaafaat (differences) based on Haqq (Truth). It is their baatil which constrains them to embark on their pernicious exercises of disparaging Al-Imaam Al-A'zam Abu Hanifah (rahmatullah alayhi) in particular. But the Truth cannot be suppressed for too long.

"Truth has come and falsehood has perished. Verily falsehood (by its very nature) is perishable"
(Holy Qur'aan)

Important Note

The purpose of this treatise is not to refute the practice of Rafa' Yadain, practiced by the Shafi' Madhhab. Ahlus-Sunnah wal-Jama'at comprises only four Madhaahib:

Hanafi
Maaliki

Shaafi'i
Hambali

Each of the Madhaahib are correct and those who adhere to any single one of them are on the correct path.

The Sunnah Prayers Related To The Obligatory Prayers: A Detailed Exposition

By Sidi Sohail Hanif – Edited by Faraz Rabbani

In the name of Allah, Most Merciful and Compassionate,

All praise is to Allah, Lord of the worlds. And all blessings and peace to our Master Muhammad, his family, and companions.

Introduction

There are a number of sunna prayers associated with each of the obligatory prayers. Some of these are confirmed sunnas and some are non-confirmed sunnas.

- A confirmed sunna (sunna mu'akkada) is something the Prophet (صلى الله عليه وسلم) invariably did, leaving only occasionally. One is rewarded for doing it and deserves blame for leaving it without excuse. It is sinful to persistently leave it.
- A non-confirmed sunna (sunna ghayr mu'akkada) is something the Prophet (صلى الله عليه وسلم) did occasionally. There is a reward for doing it and no blame or sin for leaving it. [572]

As for the wisdom in legislating these sunna prayers, Imam al-Haskafi mentions in al-Durr al-Mukhtar,

"The sunna prayers after the obligatory prayers were legislated to make up for the deficiency in the obligatory prayer, and the sunna prayers before the obligatory prayers are to cut the Devil from his greed."

Ibn 'Abidin explains, quoting the great Shafi`i faqih, Ibn Hajr al-Haytami, that the sunnas make up for the deficiency by standing the steed, in the next life, of obligatory prayers missed for excuses such as forgetfulness [s: though these prayers must still be made up].

Others mention that they make up for deficiencies within the obligatory prayers themselves, caused by missing some of the sunnas that make up the prayer, for example. This is aided by the rigorously authenticated hadith that 'A prayer that is not complete is added to from the supererogatory prayer associated with it until it is complete'. As for how the sunnas before the obligatory prayer cut the Devil from his greed, it is by their causing him to say 'He didn't leave what is not obligatory on him so how can he leave what is obligatory?' [573]

The great Indian mujaddid, faqih, sufi, and hadith master, Shah Wali Allah al-Dahlawi (Allah have mercy on him) mentions the wisdom behind the legislation of supererogatory (nafl) prayers in his Hujjat Allah al-Baligha, arguably the greatest work written on the wisdom of the rulings of the Shariah,

"Worldly concerns lead to forgetting the remembrance of Allah Most High and …attaining the fruits of devotion perpetuating the animal aspect of human nature and confounding his angelic aspect.

It was therefore necessary to legislate something to polish [his heart] before the obligatory prayers so that they could be entered into with a purity of heart and concentration of spiritual ambition.

How often it is that a person does not pray such that he attains unto the benefits of the prayer. This is what was indicated by the Prophet (صلى الله عليه وسلم) when he said, 'How many a worshipper has no share from his prayer except a half of it, or a third of it, or a quarter of it.'**.**

It was therefore necessary to legislate prayers after it as well to complete the purpose. [574]

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572 Shurunbulali, *Maraqi al-Falah*, 116, Maktaba al-'Ilm al-Hadith.
573 Radd al-Muhtar `ala al-Durr al-Mukhtar, 1:452, Bulaq.
574 Dahlawi, Hujjat Allah al-Baligha, 2:28, Dar al-Ma'rifa.

What follows is an explanation of the confirmed and non-confirmed sunna prayers along with relevant hadiths and fiqh details:

The confirmed sunna prayers

There are 12 confirmed sunna prayers that are associated with the fard prayers.

On the authority of the mother of the believers, Umm Habiba Ramla bint Abi Sufyan, she said, 'I heard the Messenger of Allah (صلى الله عليه وسلم) say "There is no Muslim servant of Allah who prays twelve supererogatory rakats from other than the obligatory prayer for the sake of Allah most high except that Allah makes for him a house in paradise"' [575]

Tirmidhi adds to this in a well and rigorously authenticated narration, 'Four before Zuhr, two rakats after it, two after maghrib, two after Isha and two before Fajr'.

These Twelve Rakats Are:

Two before Fajr

On the authority of 'A'isha', the mother of the believers (Allah be pleased with her), the Messenger of Allah (صلى الله عليه وسلم) said 'The two [sunna] rakats of the Morning Prayer are better than the world and what it contains' [576].

Shah Wali Allah explains:
"It is better than the world because the world is perishing and its blessings are not free from the staleness of exertion and fatigue whilst the reward of these two sunnas remains and does not become stale." [577]

'A'isha' (Allah be pleased with her) also said 'The Prophet (صلى الله عليه وسلم) was not more diligent about performing any supererogatory prayer more than the two [sunna] rakats of the Morning Prayer'. [578]

- It is the most important of all the sunna prayers and is not permissible to pray whilst seated, unlike the other sunna prayers. [579]

- It is the only sunna prayer that is made up after the prayer time has expired. However, it is only made up [as a sunna] if it is missed along with the fard prayer and made up before Zuhr time enters. [580]

- It is the only sunna that is offered in the mosque even after the call to commence prayer (iqama) is given. It is only prayed in such a case if one is sure to be able to join the group prayer before it finishes otherwise one leaves it and merely participates in the group prayer. [ibid.] [f: However, if such performance would cause confusion or fitna, such as when doing so in a place where people are unfamiliar with this ruling, it may be best to leave it, because avoiding harm is given precedence to achieving benefits.]

- It is from the sunna to recite Sura al-Kafirun in the first rakat and Sura al-Ikhlas in the second sometimes, and that one pray it at home at the beginning of the prayer time. [581]

Four before Zuhr

It is related from 'A'isha' (Allah be pleased with her) that, "The Messenger of Allah (صلى الله عليه وسلم) did not leave offering four rakats before the noon prayer." [582]

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575 Sahih Muslim.
576 Sahih Muslim.
577 Hujjat Allah al-Baligha, 28.
578 Bukhari & Muslim.
579 Ibn Abidin, Radd al-Muhtar.
580 ibid, Hindiyya.
581 al-Fatawa al-Hindiyya, 1:112, Bulaq.
582 Sahih Bukhari.

Imam Muhammad ibn al-Hasan al-Shaybani (Allah have mercy on him), one of the top students of Imam Abu Hanifa, relates in his Muwatta' , which is his transmission (with some additions and comments) of Imam Malik's Muwatta' from Abu Ayyub al-Ansari (Allah be pleased with him) that,
"The Prophet (صلى الله عليه وسلم) used to pray four rakats before Zuhr once the sun had passed its zenith." Abu Ayyub asked him about it. The Prophet (صلى الله عليه وسلم) said, "Indeed the doors of the heaven are opened up in this hour so I love that good should rise up for me in that hour." I [Abu Ayyub] asked "Is there Qur'anic recitation in all of it?", he replied "Yes." I asked "Are they divided by a salam?" He (ﷺ) replied "No." [583]

- It has been established as four rakats with one set of salams at the end. Therefore, the sunna is not fulfilled with any number of two rakat prayers offered in it's place, as shown by the above hadith. [584]

- If one is unable to offer it before the fard prayer one prays it afterwards before the sunna rakats that are to be offered after the Zuhr prayer. [585]

Four before and after the Friday prayer

Four sunnas before the Friday prayer are established from the hadith of Ibn Abbas (Allah have mercy on him), related by Ibn Majah and others that, 'The Messenger of Allah (صلى الله عليه وسلم) used to pray four rakats before Jumu`ah without separating between them at all.'

Abu Hurayra relates that the Messenger of Allah (صلى الله عليه وسلم) said, "When one of you prays Jumu`ah then let him pray four rakats after it." [586]

- Like the four rakat sunna of Zuhr, both the sunnas before and after Jumu`ah are offered as four rakats with one salam. Otherwise one is not considered having offered the sunna. [587]

Two after Zuhr, Maghrib and Isha

It is related from 'Abdullah ibn 'Umar (Allah be pleased with both father and son) that he said**,** "I prayed with the Messenger of Allah (صلى الله عليه وسلم) two rakats before Zuhr, and two after it…and two rakats after Maghrib and two after 'Isha.'' [588]

The Hanafi imams explain the two rakats before Zuhr here to refer to the 2 rakats of greeting the mosque, which the Prophet (صلى الله عليه وسلم) would perform after having prayed the 4 sunnas of Zuhr at home, as the hadith of the Mother of Believers, `A'isha (Allah be pleased with her) clearly indicates.

Non-confirmed sunnas associated with the fard

Two after Zuhr (other than the two confirmed sunna rakats offered after Zuhr)

It is related from Umm Habiba (Allah be pleased with her) that she said, "The Messenger of Allah (صلى الله عليه وسلم) said, 'Whoever keeps to offering four rakats before Zuhr and four rakats after Zuhr, Allah will forbid him for the Fire.'"

- These two rakats can be offered after the two confirmed sunna rakats that are offered after the Zuhr prayer or together with them as one four rakat prayer with one salam. [589]

583 Also related, with similar wording, by Abu Dawud, Ibn Majah, and Tirmidhi in his Shama'il.
584 Ibn Abidin, Radd al-Muhtar, 1:452, Bulaq.
585 ibid.
586 Sahih Muslim.
587 Radd al-Muhtar, 1:452.
588 Bukhari & Muslim.
589 Ibn Abidin, Radd al-Muhtar.

Four before ‘Asr

Ibn ‘Umar relates from the Prophet (صلى الله عليه وسلم) that he said, “May Allah have mercy on man who prays four rakats before ‘Asr.” [590]

Six after Maghrib

Abu Hurayra relates that the Messenger of Allah (صلى الله عليه وسلم) said “Whoever prays six rakats after Maghrib and doesn’t speak in-between them with evil, they equal twelve years of worship.” [591]

Four before Isha and four after Isha

Ibn ‘Abbas relates that ‘I spent the night with my Aunt Maymuna [the wife of the Prophet (صلى الله عليه وسلم)]. The Prophet (صلى الله عليه وسلم) prayed Isha then returned to his home and prayed four rakats.’ [592]

‘A’isha’ (Allah be pleased with her) relates that “The Messenger of Allah (صلى الله عليه وسلم) never prayed Isha and then entered my quarters except that he prayed after it four or six rakats” [593]

There is nothing specifically established concerning. This is why Imam Muhammad mentioned in al-Asl that performing four rakats of supererogatory prayer before Isha is good (hasan) without specifically mentioning it as one of the sunan.

They mention in support of offering supererogatory prayer before Isha that it is due to the similarity between Isha and Zuhr as one may offer supererogatory prayers before and after each and that it enters under the general indication of the hadith, “Between every two calls to prayer [i.e. the adhan and iqama] is a prayer.” [594]

This was also the reasoning used by Imam Nawawi in his Majmu` Sharh al-Muhadhdhab to establish the recommendation of praying before the fard of `Isha.

The Maghrib time is excepted from the general purport of this hadith, however, as understood from the practice of the generality of the Companions of the Prophet (صلى الله عليه وسلم). It is disliked to pray any supererogatory prayer between the Adhan and Iqama of Maghrib.

- Imam Muhammad mentioned that one can choose between offering four rakats and two for the sunnas before ‘Asr and after Isha, with four being more virtuous. [595]
- Imam Kamal ibn al-Humam showed that whether one prays the six rakats after Maghrib and the four after Zuhr and Isha with one salam or in units of two it will count as both the confirmed and non-confirmed sunnas that are due after each of these prayers. [596]

Difference in offering non-confirmed sunna prayers

There is a difference between confirmed prayers and non-confirmed one’s in the way that one offers them.

1. Due to the emphatic nature of confirmed sunna (sunna mu’akkada) prayers, a four rakat confirmed sunna prayer is prayed just like a four rakat obligatory prayer the only difference being that:
   1. One is must recite a sura or at least the equivalent of 3 short verses after the Fatiha in every rakat.
2. When offering four rakats of a non-confirmed sunna prayer, each two rakats is effectively a separate prayer. This

590 Reported by Tirmidhi who declared the hadith well-authenticated.
591 Tirmidhi & Ibn Majah.
592 Sahih Bukhari.
593 Abu Dawood.
594 Bukhari & Muslim. Bada’i` al-Sana’i`, 1:286, Dar al-Kutub al-‘Ilmiyya.
595 al-Fatawa al-Hindiyya, 1:112.
596 Radd al-Muhtar, 1:453.

means that:

1. it is sunna to send blessings on the Prophet (صلى الله عليه وسلم) in the first sitting and
2. to read the opening invocation (thana or istiftah) and seek refuge from the devil (ta`awwudh) in the beginning of the third rakat, as though one is starting a new prayer.

In all other regards the two prayers are the same.]

We ask Allah to give us success in incorporating the practice of the Messenger of Allah (صلى الله عليه وسلم) into our lives and to avail of the tremendous bounty of Allah.

The Fiqh Of Voluntary (Nafl) Prayers : An Exposition Of The Prayers Not Directly Related To Obligatory Prayers

By Sidi Fadi Qutub Zada

In the name of Allah, Most Merciful and Compassionate.

All praise is to Allah, Lord of the worlds. And all blessings and peace to our Master Muhammad, his family, and companions.

Introduction

The Messenger of Allah (صلى الله عليه وسلم) related from Allah Most High that He said,

"… And my servant continues to draw closer to me by voluntary actions until I love him…" [597]

There are 10 main voluntary prayers not directly related to the obligatory prayers.

The Salutation Of The Mosque Prayer (Tahiyyat Al-Masjid)

On the authority of Abu Qatada (Allah be pleased with him) he said, "The Messenger of Allah (صلى الله عليه وسلم) said: 'If any of you enters the Mosque, let him not sit until he prays two rakats.'" [598]

And on the authority of Abu Dhar (Allah be pleased with him) he said, "I entered the mosque, and there was the Messenger of Allah (صلى الله عليه وسلم) sitting alone, so he said: 'Oh Abu Dhar, Truly the mosque has a greeting, and indeed its greeting is two rakats, so stand up and pray them.'" [599]

Ibn Abidin explains in his commentary Radd al-Muhtar on al-Durr al-Mukhtar that, "What's intended by it (i.e. greeting the mosque) is drawing nearer to Allah not to the mosque, because a man if he enters the house of a king greets the king not his house." [600]

The Fiqh Involved

The salutation of the mosque (tahiyyat al-masjid) is a two rakat prayer offered when first entering the masjid preferably before one sits down.

The opportunity is not missed by sitting down, but rather it is preferable to perform it before (one sits). [601]

One should not perform the two rakats of salutation (tahiyyat) in a time that is disliked (makruh) [i.e. not from the start of Fajr until the sun rises, during the zenith, or after having prayed 'Asr until the sun sets]. [602]

The obligatory prayer takes the place of the tahiyyat, and so does every other prayer one offers when entering the mosque regardless whether one includes the tahiyyat in one's intention or not, [though one is only rewarded for the tahiyyat if one intends it]. [603]

If one frequently enters the mosque in a day for a specific reason, than one is given the option of offering the tahiyyat either

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597 Sahih Bukhari.
598 Bukhari & Muslim.
599 Reported by Ibn Hiban in his Sahih.
600 Radd al-Muhtar 'ala al-Durr al-Mukhtar, 1:456.
601 Imdad al-Fattah 411.
602 Imdad al-Fattah, 411.
603 Imdad al-Fattah, 411.

in the first of his entrances or in the last. [604]

If the Imam is praying the obligatory prayer, or if the muezzin is giving the call to commence prayer (Iqama), than one refrains from the tahiyyat. [605]

The Two Prayer Cycles Of Ablution (Wudu')

Abu Hurayra (Allah be pleased with him) related that the Messenger of Allah (صلى الله عليه وسلم) said to Bilal, "Oh Bilal, tell me about a work that you are most hopeful about (being rewarded for) from the works you have done in Islam, for I heard the thumping of your sandals in front of me in Jannah." He said, "I did not do a work more hopeful to me, except that I never performed ablution in an hour of night or day without praying with that ablution what was written for me to pray." [606]

Muslim reports that the Messenger of Allah (صلى الله عليه وسلم) said, "There is no Muslim who performs ablution properly, than gets up and offers two rakats turning to them wholeheartedly, except that Paradise becomes necessary for him."

It is recommended to offer two prayer cycles after performing ablution, and before the complete drying of the limbs. [607]

The two rakats are offered after performing ghusl as well. [608]

It is recommended to read surat al-Kafiroon in the first raka, and surat al-Ikhlas in the second. [609]

If an obligatory prayer was performed following the ablution, it acts in place of the two recommended rakats. [610]

The Forenoon (Duha) Prayer

Abu Hurayra related that the Prophet (صلى الله عليه وسلم) said, "Whoever adheres to the Duha prayer shall have his sins forgiven, even if they are like the foam of the sea." [611]

Abu Hurayra said, "My Dear One (صلى الله عليه وسلم) enjoined me with three: to sleep having performed the witr prayer; to fast three days every month; and the two rakats of Duha." [612]

Mu`adha said that she asked `A'isha (Allah be pleased with her), "How many rakats did the Messenger of Allah (صلى الله عليه وسلم) pray for the Duha prayer?" She replied, "Four rakats, and he would add what he wanted." [613]

It is a minimum of two rakats and a maximum of twelve. [614]

The optimal amount of rakats is eight, and the optimal minimal amount is four. [615]

Its time is from sunrise to when the sun is at its zenith [616] .

Its preferred time is after a quarter of the day has passed. [617]

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604 Radd al-Muhtar, 1:456.
605 Radd al-Muhtar, 1:457.
606 Bukhari & Muslim.
607 Imdad al-Fattah, 412.
608 Radd al-Muhtar, 1:458.
609 Radd al-Muhtar, 1:458.
610 Hashiyat al-Tahtawi, 217.
611 Tirmidhi, 438.
612 Nasa'i, 1659.
613 Muslim 1175, Ahmad 23317, Ibn Maja 1371
614 al-Durr al-Mukhtar, 1:459.
615 Radd al-Muhtar, 1:459.
616 Zawal.
617 Durr al-Mukhtar, 1:459.

The two surahs of Duha, i.e. Surat al-Shams and surat al-Duha are recommended for recitation in the prayer. [618]

It is disliked to pray more than 4 rakats at a time with one taslima.

The Two Prayer Cycles Of Travel

On the authority of Maqtam ibn al-Miqdam? That he said, "The Messenger of Allah (صلى الله عليه وسلم) said, 'No one has left behind with their family anything better than two rakats offered at home when wanting travel.'" [619]

Kaab ibn Malik relates, "The Messenger of Allah (صلى الله عليه وسلم) would not arrive from a journey except daytime in the forenoon, so if he arrived he started with the mosque and prayed two rakats in it then sat." [620]

Whoever desires to travel should offer two rakats of prayer in his home prior to traveling, and when he returns from his journey he should seek the mosque and offer two rakats therein. [621]

Night Prayer

It's reported about the Messenger of Allah (صلى الله عليه وسلم) that he said: "Adhere to night prayer, for it is the habit of the righteous before you, and a means of drawing nearer to your Lord; it is an expiation for sins, and a deterrent from wrongdoing." [622]

Abdullah ibn Amr ibn al-'As (Allah be pleased with him) relates that the Messenger of Allah (Allah be pleased with him) said to him, "Oh Abdullah, do not be like so-and-so, he used to pray in the night then he abandoned night prayer." [623]

And it is reported by Aisha (Allah be pleased with her) that, "The Messenger of Allah (صلى الله عليه وسلم) used to perform eleven rakats of prayer (at night), prostrating in it a prostration the length it takes any of you to read fifty verses (ayats) before raising his head." [624]

It is preferred over daytime prayer. [625]

It begins from after isha and continues until fajr time. [626]

It is a minimum of two rakats and a maximum of eight, with three additional rakats for witr. [627]

If one desires to pray one-third of the night and sleep two-thirds of it, than it is best for him to pray in the middle third of the night because worship in this time is most arduous. [628]

If one desires to pray half the night and sleep half of it, than it is best to pray the last half because of the hadiths that relate to this time of night. [629]

It is best to perform night prayer two rakats at a time with one taslima. [630]

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618 Radd al-Mukhtar, 459.
619 Reported by al-Tabarani.
620 Sahih Muslim.
621 Radd al-Muhtar, 1:459.
622 Tirmidhi & al-Hakim.
623 Bukhari & Muslim.
624 Sahih Bukhari.
625 Radd al-Muhtar,1:459 .
626 Imdad al-Fattah, 412.
627 Hashiyat al-Tahtawi, 217.
628 Radd al-Mukhtar, 1:460.
629 Radd al-Muhtar, 1:460.
630 Imdad al-Fattah, 408.

The Guidance Prayer (Istikhara)

On the authority of Jabir ibn 'Abdi'llah (may Allah be well pleased with him and with his father) who said, "Allah's Messenger (صلى الله عليه وسلم) used to teach us how to seek guidance in choosing the best option available in a practical enterprise [al-istikhara fi 'l-amr], just as he would teach us a Chapter [Sura] from the Qur'an. He would say:

"'If one of you is concerned about some practical undertaking, or about making plans for a journey, he should perform two cycles of ritual prayer [rak'atain], not as an obligatory observance [farida], but voluntarily. Then he should say:

"'O Allah, I ask You to show me what is best, through Your knowledge, and I ask You to empower me, through Your power, and I beg You to grant me Your tremendous favor, for You have power, while I am without power, and You have knowledge, while I am without knowledge, and You are the One who knows all things invisible.

Allahumma inni astakhiru-ka bi-'ilmi-ka wa astaqdiru-ka bi-qudrati-ka wa as'alu-ka min fadli-ka 'l-'azim fa-inna-ka taqdiru wa la aqdiru wa ta'lamu wa la a'lamu wa Anta 'Allamu 'l-ghuyub :

O Allah, if You know that this undertaking is in the best interests of my religion, my life in this world, and my life in the Hereafter, and can yield successful results in both the short term and the long term, then make it possible for me and make it easy for me, and then bless me in it.

Allahumma in kunta ta'lamu anna hadha 'l-amra khairun li fi dini wa dunyaya wa akhirati wa 'aqibati amri wa 'ajili -hi wa ajili-h :fa-'qdir-hu li wa yassir-hu li thumma barik li fi-h :

If not, then turn it away from me, and make it easy for me to do well, wherever I may happen to be, and make me content with Your verdict, O Most Merciful of the merciful.'"

wa illa fa-'srif-hu 'an-ni wa yassir liya 'l-khaira haithu kana ma kuntu wa raddi-ni bi-qada'i-ka ya Arhama 'r-rahimin :

The guidance prayer (Istikhara) is recommended for those matters in which it is unclear to one what course of action one should take. [631]

One begins by offering two rakats to Allah (Mighty and Majestic). One should then sit, (Preferably facing the qibla with hands raised) and recite the dua of Istikhara.

It is recommended to open the dua of istikhara with praise of Allah and sending blessings on the Prophet (صلى الله عليه وسلم), and to close it in this manner, too. [632]

The invoker chooses either to declare his or her matter of concern in place of, "this undertaking" (hadha 'l-amra) in the dua, or to declare it at the end upon its completion. [633]
It is desirable to repeat the Istikhara seven times. [634]

The Prayer Of Glorifications (Tasabih)

The method of offering the prayer of glorifications (tasabih) listed below is reported by al-Tirmidhi on the authority of Abdullah ibn al-Mubarak:

1- Begin by making takbirat al-Ihram

2- Read the opening invocation (thana)

3- Say the following tasbihs: "Exalted is Allah, and all praise is for Allah, and there is no god save Allah, and Allah is the greatest [subhanallah wa al-hamdulillah wa la ilah illa Allah wa Allahuakbar]" fifteen times.

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631 Hashiyat al-Tahtawi, 217.
632 Radd al-Muhtar, 1:461.
633 Radd al-Muhtar, 1:461.
634 Radd al-Muhtar, 1:461.

4- Then say, "I seek refuge with Allah from the accursed devil"

5- Then recite the opening of the book (fatihat al-kitab) with a surah after it

6- Repeat the tasbihs in the following ten times:

a) After reciting the surah while still standing

b) In ruku after (Subhana Rabbi al-Aala) thrice

c) After rising from ruku and standing up straight

d) In prostration following (Subhana Rabbi al-Adheem) thrice

e) In the sitting between the two prostrations

f) In the second prostration following (Subhana Rabbi al-Adheem) thrice

7- Repeat 1-7 in every cycle (raka) of the prayer

Above list extracted from Fatawa al-Hindiyya [1:112]

The prayer of glorifications (tasabih) is four rakats with one taslima or two. [635]

It is offered in any time that is not prohibitively disliked (makruh) to pray in. [636]

The tasbihs should not be counted on the fingers if one is able to count by heart. [637]

It is recommended to recite surat al-takathur in the first raka, surat al-asr in the second, surat al-kafiroon in the third, and surat al-Ikhlas in the fourth. [638]

The Prayer Of Need (Salat Al-Hajah)

According to a traditional report, transmitted by Abu Hashim al-Ayyili on the authority of Anas ibn Malik (may Allah be well pleased with him), the Prophet (صلى الله عليه وسلم) once said:

If someone has a seriously pressing need, requiring Allah's help, he should perform the ritual ablution [wudu'] with proper care. He should then perform two cycles of ritual prayer [rak'atain]. In the first cycle he should recite the Opening Sura of the Book [Fatihat al-Kitab] and the Verse of the Throne [Ayat al-Kursi], and in the second cycle, the Opening Sura of the Book [Fatihat al-Kitab] and "Amana 'r-Rasulu... [The Messenger believes...]" to the end of that passage. Then, having pronounced the testimony [tashahhud] and the salutation [taslima], he should make his plea by offering this prayer of supplication [du'a'], for his need will then be satisfied. The words of the prayer of supplication [du'a'] are as follows:

O Allah! O Intimate Friend of every lonely individual! O Companion of every solitary individual! O You who are Near, not distant! O You who are Present, not absent! O You who are Invisible, but not vanquished!

Allahumma : ya Mu'nisa kulli wahid : wa ya Sahiba kulli farid : wa ya Qariban ghaira ba'id: wa ya Shahidan ghaira gha'ib : wa ya Gha'iban ghaira maghlub :

I beseech you by invoking Your Name: In the Name of Allah, the All-Merciful, the All-Compassionate, the Ever-Living, the Eternally Self-Sustaining the One whom neither slumber nor sleep can overtake.

as'alu-ka bi'smi-ka bi'smi'llahi 'r-Rahmani 'r-Rahim: al-Hayyi 'l-Qayyum: alladhi la ta'khudhu-hu sinatun wa la nawm.

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635 Radd al-Muhtar, 1:461.
636 Radd al-Muhtar, 1:461.
637 Radd al-Muhtar, 1:461.
638 Fatawa al-Hindiyya, 1:112.

Again I beseech you by invoking Your Name: In the Name of Allah the All-Merciful, the All-Compassionate, the Ever-Living, the Eternally Self-Sustaining, the One before whom faces are humbled, voices subdued and hearts quake and tremble.

wa as'alu-ka bi'smi-ka bi'smi'llahi 'r-Rahmani 'r-Rahim: al-Hayyi 'l-Qayyum: alladhi 'anat la-hu 'l-wujuh: wa khasha'at la-hu 'l-aswat: wa wajilat min-hu 'l-qulub :

[I beseech You] to bless Muhammad and the family of Muhammad, and to grant me relief from my problem, and a way out of it, and to fulfil my need.

an yusalliya 'ala Muhammadin wa 'ala ali Muhammad wa an taj'ala li min amri farajan wa makhrajan wa taqdiya hajati.

Night Worship (Ihya Al-Layl)

It is recommended to worship on the following nights:

1- The Night Of Eid Al-Adha And Eid Al-Fitr

It is reported by Ibn Majah (1782) that the Messenger of Allah (صلى الله عليه وسلم) said, "Whoever stood in worship on the two nights of the two Eids (Adha and Fitr) expecting great reward from Allah, his heart will not die the day the hearts die.

2- The Night Of The Middle Of Shaban

It is related by Ali ibn Abi Talib (Allah be pleased with him), that the Prophet (صلى الله عليه وسلم) said, "On the night of the middle of Shaban, stand its night in worship, and fast its day, for verily in it Allah (Mighty and Majestic) descends with the setting of the sun unto the sky, saying: 'Is there not a seeker of My forgiveness that I may forgive him, is there not a seeker of My providence that I may provide for him,' until day breaks." [639]

3- The Last Ten Nights Of Ramadan

On the authority of Aisha (Allah be pleased with her) that she said, "If the last ten (nights) of Ramadan came in, the Messenger of Allah (صلى الله عليه وسلم) would stand the night in worship, wake up his wives, and tighten his waist wrapper [i.e. strive strenuously and vigorously (in worship)]." [Bukhari and Muslim]

Also reported by Aisha (Allah be pleased with her) that she said, "He (صلى الله عليه وسلم) would exert himself in the last ten days (of Ramadan) that which he would not exert in other than it." [640]

4- The First Ten Nights Of Dhul Hijja

It is reported that the Messenger of Allah (صلى الله عليه وسلم) said, "There are no days more beloved to Allah to be worshipped in than the ten of Dhul Hijja, the fasting of every day in it is equal to fasting a year, and the worship of every night in it (equal) to the worship of the Night of Power (Lailatul Qadr). [641]

Standing in worship in these previously mentioned nights includes the following:

1. Voluntary prayer without any specific prescribed number of rakats.

2. Reciting Quran.

3. Reading hadiths and listening to them.

4. Glorifying Allah (Mighty and Majestic) and praising Him.

639Abd al-Razzaq & Ibn Majah 138.
640 Sahih Muslim.
641 Tirmidhi.

5. Prayer and blessings upon the Prophet (صلى الله عليه وسلم). [642]

Standing these nights in worship is attained by spending the greater part in worship. It is also said spending a moment therein suffices. And it is related from ibn ‘Abbas that it is attained by praying 'Isha' with a group and being determined to pray Fajr with a group. [643]

It is disliked for people to get together to worship in any of these nights, regardless whether it is in the mosque or elsewhere. [644]

The Execution Prayer (Salat Al-Maut)

If a Muslim was tried with death by execution, it is recommended for him to perform two prayer cycles, pleading for Allah's forgiveness and mercy after them; so that his final works before leaving this world are seeking forgiveness and prayer. [645]

We ask Allah to give us success in incorporating the practice of the Messenger of Allah (صلى الله عليه وسلم) into our lives and to avail of the tremendous bounty of Allah.

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642 Imdad al-Fattah (417)
643 Imdad al-Fattah, 417.
644 Imdad al-Fattah, 417.
645 Radd al-Muhtar, 1:462.

Sunnah Method And Description Of Eid Salâh

Hanafi Madhab Fiqh Manual with Evidence from Qur'aan, Sunnah, Ijmah & Qiyas and some addtions

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It is preferred to make the ghusl, perfume one's self and don one's best attire on the occasions of the two 'ids

Ja'far ibn-Muhammad (RA) relates from his father on the authority of his grandfather who reported that the Prophet (صلى الله عليه وسلم) would wear a Yemeni cloak on every 'id. [646]

Al-Hassan as-Sibt says: "The Messenger of Allah (صلى الله عليه وسلم) ordered us to wear the best clothes we could find for the two 'ids and to apply the best perfume we could find and to sacrifice the best animal we could find." [647]

Ibn al-Qayyim writes: "The Prophet (صلى الله عليه وسلم) used to wear his most beautiful clothes for them and he had a special cloak that he would wear on the two 'ids and Jumu'ah.

It is Sunnah to eat before going to the Salâh for 'idul fitr, (the end of Ramadan) but not do so on the occasion of the 'idul azha (commemmorating Prophet Ibrahim's sacrifice). For 'idul fitr, it is a sunnah to eat an odd number of dates before going to pray salatul 'id while for 'idul azha the eating should be delayed until one returns from the 'id prayers and then he may eat of his sacrifice if he has sacrificed an animal

Anas (RA) reports: "The Prophet (صلى الله عليه وسلم) would not go out on the festival of breaking the fast until he had eaten an odd number of dates." [648]

Buraidah (RA) reports: "The Prophet (صلى الله عليه وسلم) would not go out on the day of breaking the fast ('idul fitr) until he had eaten and on the day of sacrifice ('idul azha) he would not eat until he had returned [from Salâh]." [649]

> Narration in Ahmad who added: "And he would eat from his sacrifice." [650]
>
> In al-Muwatta' it is recorded from Sa'id ibn al-Musayyab (RA) that the people were ordered to eat before they go out on the day of breaking the fast.

Ibn-Qudamah (RA) said: "I do not know of any difference of opinion over the fact that one should hasten in eating [eat early] on the day of breaking of the fast."

Salatul 'id can be performed in the mosque but it is preferred to perform in a place outside the city as long as there is no excuse or reason to do otherwise (e.g., rain and so on) as the Prophet (صلى الله عليه وسلم) would pray the two 'ids in the outskirts of Medinah and he never prayed it in his mosque, except once and because it was raining

Abu Hurairah (RA) reports that it was raining on the day of 'id, so the Prophet (صلى الله عليه وسلم) led them in salatul 'id in the mosque. [651]

Indeed in the time of Rasulullah (صلى الله عليه وسلم) women attended the Eid Salaah, however the practises of women for attending Mosque (adherence to rules of Hijab etc.) must be followed and practised

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646 Musnad Imam Shaf'ae.
647 Hakim.
648 This is related by Ahmad and al-Bukhari.
649 Tirmidhi.
650 Ahmed.
651 Hakim.

Ibn 'Abbas (RA) says that the Prophet (صلى الله عليه وسلم) would take his wives and daughters to the two 'ids. [652]

Ibn 'Abbas (RA) further reports: "I went out with the Prophet (صلى الله عليه وسلم) on the day of breaking the fast or of the sacrifice, and he prayed and gave a khutbah, and then he went to the women and admonished them, reminded them of Allah, and ordered them to give charity." [653]

Aisha (RA) reports that women used to come to the Musjid completely covered in their sheets. [654]

Zainub (RA), the wife of Abdullah bin Masood (RA), reports that Rasulullah (صلى الله عليه وسلم) said: "If any woman attends the Musjid, she should not use any perfume" [655]

It is reported that Rasulullah (صلى الله عليه وسلم) was in the Musjid when a woman from the people of Muzaina who had adorned herself came into the Musjid. Upon this Rasulullah (صلى الله عليه وسلم) said: "O People, prevent your women from wearing attractive garments and walking proudly in the Musjid since the people of Bani Israeel were cursed because of this very action of their women. [656]

Umm 'Atiyah (RA) reports: "We were ordered to go out with the single and menstruating women to the two 'ids in order to witness the good and the supplications of the Muslims. The menstruating women would be separate from the others." [Agreed upon]
Imam Tirmidhi (RA) has recorded the narration of Umme Atiya (RA) in his famous collection of Hadith. She (RA) says: "We were ordered to go out with the single and menstruating women to the two Eids…" After quoting the statement of Umme Atiy'a (RA), Imam Tirmidhi (RA) quotes the statement of the great Muhaddith Abdullah bin Mubarak (RA) who said: "I believe that in these times it is makrooh for women to go for the Eid Salaah to the Mussalla. If a woman insists on going, her husband should permit her to go in old clothes and she should not adorn herself. If she does not agree to this, he must prevent her…" It is also reported from Sufyaan Thawri (RA) that he regarded it as makrooh for the women to go to the Eid Salaah in these times. [657]

Most of the people of knowledge are of the opinion that it is preferred for a person to go to the Salâh by one route and then to return home through another route, regardless of whether he be the imam or a member of the congregation

Jabir (RA) reports: "On the days of 'id, the Prophet (صلى الله عليه وسلم) would take different routes." [658]

Abu Hurairah (RA) says: "When the Prophet (صلى الله عليه وسلم) went to salatul 'id, he would return through a different route." [659]

Note: It is permissible to return through the same route by which one goes to the musalla. Bakr ibn Mubashir says: "I used to go with the companions of the Prophet to the musalla on 'idul azha and on 'idul fitr, and we passed through a specific valley in Medinah until we came to the place of Salâh and prayed with the Messenger of Allah, and then we would return to our houses through the same valley.". [660]

There is no Adhan or Iqamah for Eid Salâh

Ibn al-Qayyim (RA) writes: "When the Messenger of Allah (صلى الله عليه وسلم) went to the musalla (place of prayer), he would perform the Salâh without any adhan or Iqamah and without saying 'as-salatu jami'ah' (prayer in congregation). The sunnah is not to do any of that."

Ibn 'Abbas (RA) and Jabir (RA) both report that there was no adhan on the day of the breaking of the fast or on the day of

652 Ibn Majah.
653 Sahih Bukhari.
654 Sahih Bukhari.
655 Sahih Muslim.
656 Ibn Majah.
657 Tirmidhi.
658 Sahih Bukhari
659 Sahih Muslim.
660 This is related by Abu Dawud, al-Hakim, and by al-Bukhari in his Tarikh. Ibn as-Sakin says that its chain is acceptable.

sacrifice. This is related by al-Bukhari and Muslim. Muslim records that 'Ata (RA) said: "Jabir (RA) informed me that there is no adhan for the 'id of breaking the fast, neither when the imam arrives nor afterward. And there is no Iqamah or call of any kind."

Sa'd ibn abi-Waqqas (RA) reports: "The Prophet (صلى الله عليه وسلم) prayed salatul 'id without any adhan or Iqamah. He would deliver two khutbahs standing and would seperate them by sitting between them.' [661]

There is no Salâh before or after the Eid Salâh

Ibn 'Abbas (RA) reports: "The Messenger of Allah (صلى الله عليه وسلم) went out to the site of the 'id prayer and prayed two rak'at [i.e., the 'id prayer] without praying anything before or after it." This is related by the group.

It is reported that Ibn 'Umar (RA) did the same and he stated that this was the practice of the Prophet (صلى الله عليه وسلم).

Al-Bukhari records that Ibn 'Abbas (RA) disliked that one should perform a prayer before salatul 'id. Concerning voluntary prayers at such a time, Ibn Hajar (RA) has stated in Fath al-Bari that there is no evidence to show that it is not allowed, unless it is at the times in which it is disliked to pray on any day.

Eid Salâh consists of two Rakaats.

Umar (RA) reported, “The traveller’s prayer is two Rakaat, the Adha prayer is two Rakaat, the Fit’r (prayer of Eid-AlFit’r) prayer is two Rakaat, the Adha prayer is two Rakaat and this is their full length as came upon the tongue of Muhammad (ﷺ). [662]

There are six additional Takbeers in Eid Salâh

Hazrat Abu Musa Ash’ari (radhiallahu anhu) was asked regarding the number of takbeers that Rasulullah (صلى الله عليه وسلم) used to say in both the Eid salaahs. He replied: "He (ﷺ) used to say four takbeers (in every rakaat), in the same way as he used to say the takbeers in the salaat al-Janaaza". Hazrat Hudhaifa (radhiallahu anhu) also confirmed this practice of Rasulullah (صلى الله عليه وسلم). [663]

Imaam Tirmidhi (RA) has also recorded several narrations of similar meaning from Abdullah Ibn Mas'ud (RA) and other Sahaabah-e-Kiraam (radhiallahu anhum).

Note: There is some disagreement amongst the Scholars on the number of additional Takbeers and the opinion in the Madhab of Imam Abu Haneefa (RA) is quoted, however the Imam leading the Salâh should be followed. There is no disagreement on the occurrence and sequencing of this Takbeers and matter of disagreement is only on the number.

Make the intention for Salâh, “I am performing Salatul-Eid for Allah (SWT) with six (or any other number) additional Takbeers”

Rasulullah (صلى الله عليه وسلم) has said, “Every action is based on Intention, and everyone shall have what he intended”. [664]

Note: Intention doesn’t need to be uttered verbally or loudly, it is an action of the heart. It has been stated previously that scholars have differed upon the number of Takbeers, therefore it is advised to use the appropriate number of Takbeers as specified by the Imam leading the Salâh.

The prayer begins with the first Takbeer i.e. Takbeeratul-Ihraam followed by reciting Bismillah (softly)

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661 Bazzar.
662 Ahmad.
663 Abu Dawood.
664 Sahih Bukhari.

Anas (RA) states, "I have performed congregational salaah behind Rasulullah (صلى الله عليه وسلم), Abu Bakr(RA), Umar (RA) and Uthmaan (RA) and I did not hear any one of them recite Bismillahir rahmaan nir raheem." [665]

Imaam Tirmidhi (RA) states that the majority of the Sahaba (radhiallahu anhum) also used to recite Bismillah softly.

Then Thana should be recited as in normal Salâh

سبحانك اللهم وبحمدك تبارك اسمك وتعالى جدك ولا إله غيرك

'Abda (RA) reported: 'Umar b. al-Khattab (RA) used to recite loudly these words: Subhanak Allahumma wa bi hamdika wa tabarakasmuka wa ta'ala jadduka wa la ilaha ghairuka [Glory to Thee,0 Allah, and Thine is the Praise, and Blessed is Thy Name. and Exalted is Thy Majesty. and there is no other object of worship beside Thee].

Qatada (RA) informed in writing that Anas b. Malik (RA) had narrated to him: I observed prayer behind the Apostle of Allah (صلى الله عليه وسلم) and Abu Bakr (RA) and Umar (RA) and 'Uthman (RA). They started (loud recitation) with: AI-hamdu lillahi Rabb al-'Alamin [All Praise is due to Allah, the Lord of the worlds] and did not recite Bismillah ir- Rahman-ir-Rahim (loudly) at the beginning of the recitation or at the end of it. [666]

Note: Scholars have explained that the loud recitation of Umar (RA) was for teaching and in reality it should be recited silently as the later traditions indicate.

The Imam will then recite 3 (or the number as practised by the Imam leading the Salâh) additional Takbeers

The followers will silently recite the Takbeer

There is no evidence of the followers reciting the Takbeer loudly.

The followers will raise hands with each Takbeer and let them hang but on the last Takbeer fasten their hands as normal during Salâh

Ibnul Qayyim (RA) has reported that Umar (RA) with his strict adherence in following the Sunnah used to raise his hands with each Takbeer. [667]

There are no authentic supplications related from Rasulullah (صلى الله عليه وسلم) in between the Takbeers

The Imam will then recite Surah Al-Fatihah, followed by another Surah and complete the Rakaat as normal

The Imam will then recite Surah Al-Fatihah, followed by another Surah in the second Rakaat and then perform the 3 (or the number as practised by the Imam leading the Salâh) additional Takbeers and followers will recite the Takbeer silently, raise their hands and drop it to the sides

Hazrat Abu Musa Ash'ari (radhiallahu anhu) was asked regarding the number of takbeers that Rasulullah (صلى الله عليه وسلم) used to say in both the Eid salaahs. He replied: "He (ﷺ) used to say four takbeers (in every rakaat), in the same way as he used to say the takbeers in the salaat al-Janaaza". Hazrat Hudhaifa (radhiallahu anhu) also confirmed this practice of Rasulullah (صلى الله عليه وسلم). [668]

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665 Sahih Muslim.
666 Sahih Muslim.
667 Zaadul-Ma'ad.
668 Abu Dawood.

Imaam Tirmidhi (RA) has also recorded several narrations of similar meaning from Abdullah Ibn Mas'ud (RA) and other Sahaabah-e-Kiraam (radhiallahu anhum).

Imam will then recite the fourth (or the number as practised by the Imam leading the Salâh) Takbeer and Salâh will be completed as normal

The Imam will then recite the Khutbah after Salâh and the followers listen to it

It is reported in Musnad Ahmad from the hadeeth of Ibn 'Abbaas (RA), who testified that the Messenger of Allaah (ﷺ) prayed before the khutbah on Eid, then he gave the khutbah." [669]

669 Ahmad.

Sunnah Method And Description Of The Salâh Of A Musafir (Traveller)

Hanafi Madhab Fiqh Manual with Evidence from Qur'aan, Sunnah, Ijmah & Qiyas and some additions

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Different Aspects

When a person is deemed to be a Musaafir (traveller according to Islamic Shariah) it is Waajib (obligatory) to shorten the Prayer

When you travel on the earth, there is no sin on you in shortening your Salâh, if you fear that the disbelievers would put you in trouble. Surely, the disbelievers are an open enemy for you. [670]

A casual reading of the verse indicates that shortening of prayer must be done due to fear, however Rasulullah (صلى الله عليه وسلم) and Sahaba (RA) shortened prayers with or without fear during travel.

Yahya b. Umayya (RA) said: I told 'Umar b. al-Khattab (RA) that Allah had said:" When you travel on the earth, there is no sin on you in shortening your Salâh, if you fear that the disbelievers would put you in trouble " [671], whereas the people are now safe. He (RA) replied: I wondered about it in the same way as you wonder about it, so I asked the Messenger of Allah (صلى الله عليه وسلم) about it and he said: It is an act of charity which Allah has done to you, so accept His charity. [672]

During Travel Salatul Zohar, Asar and Esha are shortened from 4 Rakaat to 2 Rakaat but the rest remain the same

Narrated Asiha (RA): Two Rakaat were obligated in Makkah, however when Allah's Apostle (ﷺ) migrated to Madinah two (additional) Rakaat were added to it except for Maghrib as it is Wit'r of the day and Morning prayer because it has a long recitation (in it), but whenever Allah's Apostle (ﷺ) travelled he prayed the earlier prayers (i.e. Two Rakaat as the obligation was during Makkah). [673]

Narrated Ibn 'Umar (RA): I accompanied Allah's Apostle (ﷺ) and he never offered more than two Rakat during the journey. Abu Bakr (RA), 'Umar (RA)and 'Uthman (RA) used to do the same. [674]

There is a consensus of opinion that there is no shortening of Salâh for Faj'r and Maghrib

The majority of scholars in Hanafi, Shaf'ae, Maliki and Hanbali Madhab agree that the minimum required distance for a person to be considered a Musaafir (traveller according to Islamic Shariah) is 4 Burud which is equivalent to 16 Farsakh or 48 (Shariah Miles) or 88 Kilometres or 55 miles

Ibn Umar (RA) and Ibn Abbas (RA) used to shorten their prayers and not fast at a distance of 4 Burud, which is 16 Farsakh. [675]

Note: There is some disagreement in the matter which arises from the Ulama calculating the distance which can be travelled in 3 days (or 1 day) rather then the distance (itself) which is stipulated in the Hadeeth.

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670 Al Qur'an 4:101.
671 Al Qur'an 4:101.
672 Sahih Muslim.
673 Ahmad.
674 Sahih Bukhari.
675 Sahih Bukhari.

Intention must be made to travel the minimum distance as stipulated above, without intention the person shall not be deemed a Musaafir (traveller according to Islamic Shariah)

Rasulullah (صلى الله عليه وسلم) said, “Every action is based on Intention, and everyone shall have what he intended.” [676]

Shortening of prayer cannot begin until the person has left the city-limits as this was the practise of Rasulullah (صلى الله عليه وسلم) our beloved prophet

Narrated Anas bin Malik (RA): I offered four Rakat of Zuhr prayer with the Prophet (صلى الله عليه وسلم) at Madinah and two Rakat at Dhul-Hulaifa. (i.e. shortened the 'Asr prayer). [677]

Note: Dhul-Hulaifa is outside of Madinah.

In addition to shortening of prayers Musaafir (traveller according to Islamic Shariah) is also entitled to delay his/her obligatory fasts (to be made up later) and perform Masa’h on the socks for up to 3 days (a resident can only perform Masah for upto 1 day)

O you who believe, the fasts have been enjoined upon you as they were enjoined upon those before you, so that you may be God-fearing [678],]for days few in number [679]. However, should any one of you be sick or on a journey, then (he should fast) a number of other days (equal to the missed ones); and those who have the strength, (still, they do not opt for fasting,) on them there is a fidyah (compensation), that is, the feeding of a poor person. Then whoever does good voluntarily, that is better for him. However, that you fast is better for you, if you only knew.

Sayyidina Safwan Ibn Assal (RA) narrates that Rasulullah (صلى الله عليه وسلم) ordered us to perform Masah on our socks for 3 days and 3 nights during travel and for one day and one night when at home when we had put our socks after Taharah and not to take them off for any reason except for Janabah (sexual cohabitation). [680]

When a person intends to stay at a place for longer then 15 days he/she will cease to be a Musaafir (traveller according to Islamic Shariah) and prayers must be offered in full

Narrated Abdullah ibn Abbas (RA): The Apostle of Allah (صلى الله عليه وسلم) stayed fifteen days in Mecca in the year of Conquest, shortening the prayer. [681]

Note: There is some disagreement in the matter and other periods (19 days, 17 days, 10 days etc.) are also mentioned , therefore the Hanafi Ulama have adopted the middle period as mentioned in the Hadeeth above.

There was consensus amongst the Sahaba (RA) that if a person got stranded at a location (without intending it to be so) then he can continue to be a Musaafir (traveller according to Islamic Shariah) and this is the opinion of Hanafi, Maliki and Hanbali Ulama

Ruling on Women Travelling Without a Mahram

In the name of Allah, Most Compassionate, Most Merciful,

Generally, it is impermissible for a woman to travel the distance of three days (equivalent to 48 miles) without her husband or a Mahram (Non marriageable kin) accompanying her.

676 Sahih Bukhari.
677 Sahih Bukhari.
678 Al Qur'an 2:183.
679 Al Qur'an 2:184.
680 Ahmad.
681 Abu Dawood.

There are many clear narrations of the Messenger of Allah (صلى الله عليه وسلم) in this regard.

1. Sayyiduna Abu Sa'id al-Khudri (Allah be pleased with him) narrates that the Messenger of Allah (صلى الله عليه وسلم) said: "Let no woman travel for more than three days unless her husband or a Mahram is with her". [682]

2. Sayyiduna Abd Allah ibn Umar (Allah be pleased with him) narrates that the Messenger of Allah (صلى الله عليه وسلم) said: "A woman must not travel for three days except with a Mahram". [683]

3. Sayyiduna Abu Huraira (Allah be pleased with him) narrates that the Messenger of Allah (صلى الله عليه وسلم) said: "It is unlawful for a woman who believes in Allah and the last day that she travels the distance of one day and one night without a Mahram accompanying her". [684]

4. Sayyiduna Ibn Abbas (Allah be pleased with him) narrates that the Messenger of Allah (صلى الله عليه وسلم) said: "'A woman must not travel except with a Mahram and a man must not enter upon her except if she has a Mahram". [685]

Imam Nawawi (may Allah have mercy on him) states in his monumental commentary of Sahih Muslim:

"There are many such narrations that assert the impermissibility of a woman travelling without a Mahram. These narrations vary in their wordings. The narration of Ibn Abbas in Sahih al-Bukhari says that a woman must not travel without a Mahram, but it adds nothing else. However, the other narrations, in Sahih al-Bukhari and elsewhere, mention lengths of journeys for which a Mahram is required - some of the narrations specify three days, some two, some one, and some even less".

Imam Nawawi (Allah have mercy on him) mentions that the difference found in these narrations is due to the different questioners and the places wherein the answers were given to them. al-Bayhaqi said: "It is as though the messenger of Allah (صلى الله عليه وسلم) was asked regarding traveling for three days without a Mahram, and he refused. He was then asked about her traveling for two days, and regarding one day, etc and each narrator related from him what he heard". [686]

According to the Hanafi Ijtihad, the distance that is considered here is three days and three nights, for the narrations mentioning three days & three nights have reached the level of certainty. All the Companions who narrated other than three days also narrate the distance of three days and three nights. The narrations that mention two or one day will be restricted to specific circumstances, such as the fear of more fitna. Hence, they (Hanafi School) consider the narrations that mention three days & three nights as the basis of prohibition. [687]

It must be remarked here that this refers to the distance usually covered by walking or on a animal in three days & three nights (with the usual breaks for resting and eating). Therefore, the restriction of travelling with a Mahram applies if the distance of the journey exceeds this, even if the journey itself is accomplished in a shorter time.

The scholars have differed on the length of this distance. Many scholars are of the opinion that it is 16 Farsakh, and each Farsakh equals three miles, thus totalling to 48 miles. [688]

Thus, the Hanafi Fuqaha are very clear in that a woman must not travel to the distance of three days without her husband or Mahram accompanying her.

The great Hanafi Jurist, Imam al-Kasani (Allah have mercy on him) states:

"One of the conditions for the permissibility of a woman travelling for Hajj is that she is accompanied by her husband or a Mahram. If neither of them is accompanying her, then Hajj will not be obligatory.

Our (Hanafi school) proof is what Ibn Abbas (Allah be pleased with him) narrated from the Messenger of Allah (صلى الله عليه وسلم) that he said: "Verily, a woman must no travel for Hajj except that her Mahram is accompanying her". The Messenger of Allah (صلى الله عليه وسلم) also said: "A woman must not travel except that her Mahram or Husband is with her". Also, a

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682 Sahih Muslim.
683 Sahih al-Bukhari, no. 1036 & Sahih Muslim.
684 Sahih al-Bukhari, no. 1038.
685 Sahih al-Bukhari, no. 1763.
686 Commentary of Sahih Muslim by Imam Nawawi, 1015.
687 Zafar Ahmad al-Tahanawi, I'la al-Sunan, V. 10, P. 11.
688 Faydh al-Bari ala Sahih al-Bukhari, 2/397.

woman is unsafe if her husband or Mahram is not accompanying her, and this is the reason why it is even impermissible for her to travel on her own (meaning, not in the company of a stranger, m), and this fear (of their safety, m) is increased when they are in a group. This is the reason why it is impermissible for a man to be in seclusion (khalwa) with a non-Mahram woman even if she has another woman accompanying her". [689]

It is stated in al-Fatawa al-Hindiyya:

"One of the conditions for a woman, whether young or old, to a able to travel for Hajj is that she is accompanied by her Mahram if the distance between her and Makkah is of three days. If the travelling distance is less than that, then she will perform Hajj without her Mahram". [690]

Imam al-Haskafi (may Allah have mercy on him) also states the same ruling in his renowned Durr al-Mukhtar, on which Allama Ibn Abidin (may Allah have mercy on him) commentates with the following:

"It is impermissible for a woman to travel the distance of three days and three nights. However, it will be permissible for her to travel the distance which is less than that without a Mahram because of need. It is reported from Abu Hanifa and Abu Yusuf (Allah have mercy on them both) that they disliked the travelling of a woman on herself even to the travel distance of one day and one night, and the Fatwa should be on this opinion due to the widespread immorality. This is also affirmed by the Hadith recorded in Sahih al-Bukhari and Sahih Muslim: "It is Impermissible for a woman who believes in Allah and the last day that she travels the distance of one day and one night except with a Mahram accompanying her". However, it is stated in al-Fath (fath al-Qadir of Ibn al-Humam, m): "When the relied upon opinion is the first (i.e., distance of three days and three nights, m), the husband does not have a right to prevent her from performing Hajj if the distance between her and Makkah is less than three days". [691]

The above excerpts from the major reference books in the Hanafi School clearly indicate the impermissibility of a woman travelling without her Mahram or Husband. So much so, that we see Ibn Abidin (A major authority) stating that due to widespread immorality and corruption in his time, a woman should not be even allowed to travel the distance of one day (even though, the fatwa is on three days and three nights/48 miles). If that was the case in his time, then what would the ruling be in our age?

It should be remembered here, that the basis for this ruling is not an evil assumption about the woman and her manners, as some people unreasonably think, but it is to take care of her reputation, dignity and safety. It is to protect her from the desires of those who have diseased hearts, from the assault of an immoral person or a thief.

Comtemporary Issues

Some contemporary people argue that travelling in modern times have changed from how it was in the time of the Messenger of Allah (صلى الله عليه وسلم). It is incumbent upon us to look at travelling in our time. It is not like how travelling was in the past. It is not filled with the dangers of the waterless deserts, encounters with thieves, highway robbers, etc. Now travelling is by various modes of transportation that usually gather large amounts of people at a time, such as planes, cars, buses, ships, etc…Thus, this provides plenty of confidence and reliability, removing feelings of fear for the woman, because she will not be by herself in any place, and the principle of Islamic Jurisprudence states: "Rulings change due to the changing of times". Also, some classical scholars have made exceptions with regards to the impermissibility of women travelling in that they may travel in a group, or if there is no fear or risk of Fitna, it would be permissible.

The above understanding is incorrect due to many reasons, and the permissibility of women travelling without a Mahram can not be justified on its basis.

Firstly, the principle of Islamic jurisprudence quoted above is surely an accepted theory among the classical Fuqaha, but one needs to understand the concept behind this principle. The meaning of "laws changing" is not that the laws of Shariah will change in accordance with the time and era, rather, laws that are based on custom and habit (urf) or the rules of Fiqh which are based on juristic opinion (ra'i) or Ijtihad have often been formulated in the light of prevailing custom. It is therefore permissible to depart from them if the custom on which they were founded changes in the course of time. Rulings that are based upon clear texts of the Qur'an and Sunnah can never change. The scholars of Usul al-Fiqh stipulate that a custom or a

689 Bada'i al-Sana'i, 2/1230.
690 Al-Fatawa al-Hindiyya, 219.
691 Radd al-Muhtar ala al-Durr al-Mukhtar, 2/465.

practice which is contrary to the text of the Qur'an and Sunnah is an unacceptable custom (urf al-Fasid). [692]

Secondly, there is a Difference between legal Wisdoms and legal Reasons. The rulings of Shariah are always based on the reason (illa) and not the wisdom (hikma) behind it.

An example for this is that the wisdom behind the prohibition of wine and alcohol is that it creates enmity and hatred between people and it hinders one from the remembrance of Allah. The reason, however, is that it is an intoxicating substance. Now, if one was to say that wine will be Halal for me, as I will lock myself up after drinking wine, thus no destruction will be caused. Any sane person will conclude that he is wrong, as wine is Haram whether you cause any destruction and damage to others or not. The reason being, that the cause for the prohibition of wine is that it intoxicates you, regardless of whether the wisdom is present or not. [693]

This can be understood more clearly with an example from our day to day life. The law states that the driver must stop his car when the lights are red. The wisdom behind this ruling is that it stops and prevents accidents. However, the reason (illa) for this ruling is the lights being red. Now, a driver who is driving in the middle of the night sees that the light is red, but does not see any sign of a car. If the law was based on the wisdom (which is to prevent accidents), then it would be permissible for his to drive through the red light. However, as it is common knowledge, that despite there being no possibility of an accident, he must stop his car otherwise he will be arrested if caught, for the law is based upon the reason and not the wisdom.

The same is with women travelling without a Mahram. The wisdom behind this ruling is surely to save her from the dangers that can be encountered in the journey. However, this is not the legal reason. The reason (illa) is her travelling the distance of three days and three nights, thus whether the journey is safe, in a plane or on foot, it will remain impermissible.

This is very similar to the ruling of shortening the prayers whilst on journey a (qasr). The wisdom behind the ruling is undue hardship (mashaqqa); however, this is not the reason. The reason is the travelling distance of three days and three nights. Therefore, all the Hanafi scholars (classic and contemporary) have declared that it is incumbent upon a traveller to shorten the fardh prayers, even if one was in a perfectly comfortable journey. We don't see people suggesting that the prayers must not be shortened due to the modern day means of transport!

Thirdly, if one was to look at the exceptions made by some of the classical scholars of the other schools of thought, it would be evident that these exceptions and dispensations are only in relation to the journey of Hajj. The reason for this is that there has been a lot of emphasis in the Qur'an and Sunnah regarding the obligation of Hajj, thus we have two types of texts that apparently contradict one another. However, this can never be generalized to all types of journeys.

For example, Imam Nawawi, the great Shafi'i jurist (may Allah have mercy on him) states in his monumental commentary of Sahih Muslim:

"There is a consensus (ijma') of the Ummah that it is obligatory upon a woman to perform Hajj if she is able to do so, due to the general nature of the verse: "Pilgrimage to the house of Allah is a duty men owe to Allah for those who can afford the journey" [694], and because of the Hadith "Islam is based on five things". However, scholars differ as to whether a Mahram is a pre-requisite for a woman to perform the Hajj. Abu Hanifa (Allah have mercy on him) considers it a condition for the Hajj to be obligatory unless the distance between her and Makkah is less than three Marahil. His opinion is also endorsed by a group of Hadith scholars, people of ra'i, Hasan al-Basri and Nakha'i (Allah have mercy on them all). However, Ata, Sa'id ibn Jubayr, Ibn Sirin, Malik, al-Awzai'i, Shafi'i (Allah have mercy on them all) say that a Mahram is not a pre-requisite in order for her travelling to Hajj; rather the condition is safety in the journey. Some of our (Shafi'i) scholars have said: "Safety will be acquired with the husband, Mahram or a group of trustworthy women, and Hajj is not obligatory if one of these three is not found. Therefore, if there was only one trustworthy woman, Hajj would not be obligatory, but to perform Hajj will be permissible. This is the correct opinion……

Shafi Scholars

Our (Shafi'i) scholars differed as to the ruling of her travelling for optional Hajj, visiting family and friends, for business or other such journeys that are not obligatory. Some said: "It will be permissible for her travel for these causes with a group of trustworthy women just as this is permissible for the obligatory Hajj. However, the majority of the scholars (jumhur) state

692 Ibn Abidin, Nashr al-Urf fi bina ba'd al-ahkam ala al-urf, P. 115.
693 Usul al-Iftaa & other usul books.
694 Ali Imran, 97.

that it is impermissible for her to travel unless accompanied by her husband or Mahram, and this is the correct opinion due to the authentic and established narrations. Qadhi Iyad (a major Maliki scholar, m) said: "All the scholars have agreed on the fact that a woman can not travel besides Hajj and Umrah except in the company of her Mahram, with the exception of migrating from Dar al-Harb, for the reason that it is unlawful (haram) for her to remain in the lands of the Kuffar". [695]

The above excerpt of Imam Nawawi (may Allah have mercy on him) indicates that the dispensation given for a woman to travel in a group of upright and trustworthy women or with one upright woman is only in the journey of Hajj. The great Maliki scholar, Qadhi Iyad (from whom Imam Nawawi quoted) relates the consensus of all the scholars.

Imam Nawawi (may Allah have mercy on him) confirms this in his al-Majmu' where he states:

"The second opinion (in the Shafi'i school) is that a woman must not travel for other than Hajj without a Mahram, and this is the correct opinion and clearly related from Imam Shafi'i himself in his al-Umm. The reason is that to travel for other than Hajj is not obligatory". Thereafter he quotes all the narrations that have been narrated from the Messenger of Allah (صلى الله عليه وسلم) in this regard. [696]

Maliki Scholars

The Maliki Madhab is also quite clear on this. We have already cited the opinion of Qadhi Iyad in Imam Nawawi's commentary. Also, one of the major authorities in the Maliki school, Imam Dasouqi (may Allah have mercy on him) sates:

"If the journey is obligatory (like Hajj, m), it will be permissible for her to travel in the company of a Mahram, husband or a group of trustworthy and upright people. If the journey is recommended (mandub, and not obligatory), then it will be permitted for her to travel with only her husband or a Mahram and not in a group". [697]

Hanbali Scholars

The Hanbali school is similar to the Hanafi school in that a woman must not travel without her Mahram accompanying her even for the auspicious journey of Hajj. Imam al-Bahuti (may Allah have mercy on him) states:

"If a woman performed Hajj without a Mahram, this will be unlawful (haram) for her, although the obligation of Hajj will be lifted". [698]

Conclusion

The foregoing is clear in determining that none of the four major Fiqh schools of thought permit a woman to travel without her husband or a Mahram in a journey besides Hajj. The Shafi'i and Maliki schools give an dispensation in that she may travel only for Hajj in a group of trustworthy and upright women (or one woman, according to some) given the importance and significance of the ritual of Hajj.

Therefore, it will not be permissible for a woman to travel over 48 miles in order to visit her family and friends, acquire knowledge or any other social reason. It is also strictly impermissible in the Hanafi and Hanbali schools for her to travel for Hajj, and permissible with a group of upright women, however, in the Shafi'i and Maliki schools.

Some try to justify women's travelling with the Hadith where the Messenger of Allah (صلى الله عليه وسلم) mentioned that a woman will travel and perform Tawaf of the Ka'ba without a husband with her [699]. This Hadith seems to suggest the permissibility of women travelling alone, but it needs further, more precise analysis. The Shafi'i school, for example, considered this Hadith as evidence that a woman may travel for Hajj without a Mahram if the journey is safe. The Hanafi jurists, however, pointed out that this Hadith is an account of something which is going to happen, and as such is not a sign of its approval or permissibility. In any case, it seems very shaky to deduce a general permissibility of a woman travelling alone in safety just from this hadith, especially in view of all the other evidences. [700]

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695 Nawawi, al-Minhaj sharh Muslim ibn al-Hajjaj, P. 1015, Dar ibn Hazm, Beirut.
696 Kitab al-Majmu' Sharh al-Muhazzab, 7/460.
697 Hashiya al-Dasouqi ala Sharh al-Kabir, 2/14.
698 Kashaf al-Qina ala matn al-Iqna, 2/213. Also see: Ibn Qudama, al-Mugni, 3/236-237.
699 Sahih al-Bukhari.
700 Fath al-Bari, Umdat al-Qari & I'la al-Sunan.

It must be remarked here that the Shariah principle is that unlawful things become permissible in case of necessity, such as consuming pork becomes permissible when one fears death out of hunger. Contemporary scholars have given a dispensation in that if a woman does not have a Mahram (for one reason or another) and she is in a dire situation, then it will be permissible for her to travel. One of the great contemporary scholars, Shaykh Mufti Muhammad Taqi al-Usmani (may Allah preserve him) states:

"However, in the case of a woman who has neither a husband nor a father, nor does she have some other relative who could support her financially, nor does she have enough funds to take care of her needs, it would, under this situation, become permissible for her to go out of the house under legal hijab and earn her living to the limit of her need. Now, when this purpose can be easily achieved while living in one's own country or city, then there is no need to travel to a foreign land. If there is no other way for her, but to travel to another city, and she does not have any Mahrams, then only in this situation it will be permissible for her to take the opinion of Imam Shafi'i and Imam Malik, for they have given permission for her to travel with a group of trustworthy women". [701]

I would like to add here that, as we have seen, the Shafi'i and Maliki schools have only given a dispensation in travelling for Hajj, thus this dispensation would be based on the concept of necessity.

Finally before parting, it would be wise to mention, that a woman's Mahram is a permanently non-marriageable male relative of hers. According to the majority of scholars, his being a Muslim is not a condition.

It is stated al-Fatwa al-Hindiyya:

"A Mahram is the husband and those for whom it is permanently unlawful to marry the woman, whether this is due to blood relationship, fosterage, or marriage (such as the father in-law, m). It is a condition that he is trusted, sane, and has reached puberty (baligh), whether he is free or a slave and regardless of whether he is a Muslim or a unbeliever. However, if he is a fire worshiper who considers marriage with relations and family members lawful, then she should avoid travelling with him. A boy who is close to puberty will be considered to be mature". [702]

And Allah knows best

Muhammad ibn Adam, Darul Iftaa, Leicester, UK

701 Buhuth fi qadhaya fiqhiyya al-mu'asira, P. 338.
702 Al-Fatawa al-Hindiyya, 1/219.

Sunnah Method And Description Of The Salâh Of Eclipse (Solar And Lunar)

Hanafi Madhab Fiqh Manual with Evidence from Qur'aan, Sunnah, Ijmah & Qiyas

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The Sun and Moon Eclipse as a Sign from Allah (SWT)

Narrated Abu Bakra (RA): We were with Allah's Apostle (ﷺ) when the sun eclipsed. Allah's Apostle (ﷺ) stood up dragging his cloak till he entered the Mosque. He led us in a two-Rakat prayer till the sun (eclipse) had cleared. Then the Prophet (صلى الله عليه وسلم) said, "The sun and the moon do not eclipse because of someone's death. So whenever you see these eclipses pray and invoke (Allah) till the eclipse is over." [703]

Solar or Lunar eclipse has nothing to do with someone's birth or death

Narrated Al-Mughira bin Shu'ba: "The sun eclipsed in the life-time of Allah's Apostle (ﷺ) on the day when (his son) Ibrahim died. So the people said that the sun had eclipsed because of the death of Ibrahim. Allah's Apostle (ﷺ) said, "The sun and the moon do not eclipse because of the death or life (i.e. birth) of some-one. When you see the eclipse pray and invoke Allah." [704]

In the event of Solar or Lunar eclipse the believers should be mindful of Akhira & turn towards Allah (SWT) and pray

Narrated Abu Bakra (RA) In the life-time of the Allah's Apostle (ﷺ) the sun eclipsed and he went out dragging his clothes till he reached the Mosque. The people gathered around him and he led them and offered two Rakat. When the sun (eclipse) cleared, he said, "The sun and the moon are two signs amongst the signs of Allah; they do not eclipse because of the death of someone, and so when an eclipse occurs, pray and invoke Allah till the eclipse is over." It happened that a son of the Prophet called Ibrahim died on that day and the people were talking about that (saying that the eclipse was caused by his death). [705]

The prayer for Solar Eclipse is with congregation

Narrated Abu Bakra (RA) In the life-time of the Allah's Apostle (ﷺ) the sun eclipsed and he went out dragging his clothes till he reached the Mosque. The people gathered around him and he led them and offered two Rakat. When the sun (eclipse) cleared, he said, "The sun and the moon are two signs amongst the signs of Allah; they do not eclipse because of the death of someone, and so when an eclipse occurs, pray and invoke Allah till the eclipse is over." It happened that a son of the Prophet called Ibrahim died on that day and the people were talking about that (saying that the eclipse was caused by his death). [706]

Ulama have stated that only eclipse occurred in the lifetime of Rasulullah (صلى الله عليه وسلم) and it was Solar

This congregational Solar eclipse is Two Rakaah similar to any other Two Rakaah Salâh in the Madhab of Imam Abu Haneefa (RA)

Nauman Ibn Bashir (RA) said that the Prophet (صلى الله عليه وسلم) prayed the Salatul-Khusoof with us like one of your Salâhs. He went into Ruku and performed the Sajdah, praying two Rakaats two Rakaats with two Rukuhs and supplicated to Allah (SWT) until the sun clearly reappeared. [707]

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703 Sahih Bukhari.
704 Sahih Bukhari.
705 Sahih Bukhari.
706 Sahih Bukhari.
707 Abu Dawood.

Note: As previously stated that there was only one Solar Eclipse (i.e. one congregational Salâh) during the lifetime of Prophet (صلى الله عليه وسلم), however many narrations are found and in some Two Ruku are mentioned (per Rakaah), however according to Scholars in the Hanafi Madhab the most Authentic way is to have one Ruku per Rakaah. Imam Shaf'ae (RA) and others have differed on the matter.

Imam can do the recitation loudly or silently

Note: The opinion of Imam Abu Haneefa is to recite silently but Imam Abu Yusuf (RA) says that the recitation should be done loudly and Imam Muhammad (RA) has recorded both opinions. [708]

Salâh should be lengthened until the eclipse is finished

Note: There is no disagreement on the matter, however if Imam finishes the Salâh early then Muslims should still remain engaged in the remembrance of Allah (SWT).

Salâh for Lunar Eclipse should be prayed individually and not with congregation

Note: This is the Madhab of Imam Abu Haneefa (RA) and there are many reasons for this position:

1. There is no evidence from Prophet (صلى الله عليه وسلم) of congregational Lunar Eclipse Salâh.
2. The Hadeeth of Saheeh Bukhari (in the beginning of this chapter) mentions praying but doesn't stipulate prayer with congregation.
3. Imposing congregational Salâh of Lunar Eclipse on people will be undue hardship as it occurs in the Night.

Imam Shaf'ae (RA) has however differed on the matter and his given the evidence from the Sahaba (RA) as follows:

Imam Hasan Al-Basari (RA) narrates that when Abdullah Ibn Abbas (RA) was the Ameer of Basrah the moon was eclipsed. Therefore he came into the Masjid and lead people in two Rakaat Salâh and in each Salâh he performed two Rukuhs and said, "I have performed it the same way as I saw Prophet (صلى الله عليه وسلم) perform his prayer." [709]

Khutbah is neither obligatory nor part of Salâh

Note: Hanafi, Maliki and Hanbali Ulama agree that Khutbah given on this occasion by Allah's Apostle (ﷺ) was to eradicate the thought in people's mind that the sun had eclipsed due to the death (of Rasulullah (صلى الله عليه وسلم) 's son) and to establish that Eclipse is a sign of Allah (SWT) and does not occur due to someone's birth or death, therefore Khutbah is neither an obligation nor part of Salâh (like Jummuah Salâh, Eid Salâh) etc. Imam Shaf'ae (RA) however differs on the matter. [710]

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708 Tuhfatul-Fuqaha.
709 Musnad Imam Shaf'ae.
710 Fiqh Alal- Madhahib Arb'a.

Sunnah Method And Description Of Janazah Salâh

Hanafi Madhab Fiqh Manual with Evidence from Qur'aan, Sunnah, Ijmah & Qiyas and some additions

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The Funeral prayer of a deceased Muslim is a communal obligation (Fard Kifayah). If someone is buried without it being performed then the whole community is held responsible but as long as some gather and perform it, the obligation is removed from the whole community

Abu Hurayra (RA) reported that the Messenger of Allah (صلى الله عليه وسلم) said, "The rights one Muslim has over another Muslim are five:

1) Returning the greeting,
2) Visiting the sick,
3) Joining funeral processions,
4) Accepting invitations and
5) Blessing those who sneeze." [711]

In the variant of Saheeh Muslim, "The Muslim has six rights.

1) When you meet him, you should greet him.
2) When he invites you, you should accept his invitation.
3) When he asks you for counsel, you should counsel him.
4) When he sneezes and praises Allah, you should bless him.
5) When he is ill, you should visit him.
6) When he dies, you should follow him."

It is Sunnah, praiseworthy and extremely virtuous to participate in the Funeral prayer and burial of a Muslim

Abu Hurayra (RA) reported that the Messenger of Allah (صلى الله عليه وسلم) said, "Anyone who joins a funeral procession, staying until he has done the prayer, will have one qirat. Anyone who stays until after the burial will have two qirats." It was asked, "What are two qirats?" He said, "Like two huge mountains." [712]

Abu Hurayra (RA) narrates that the Messenger of Allah (صلى الله عليه وسلم) said, "Anyone who follows the funeral procession of a Muslim motivated by belief and in expectation of the reward and stays with it until the prayer has been said over him and his burial is over, comes back with the reward of two qirats. Each qirat is the size of Uhud. And whoever prays over him and leaves before he is buried, comes back with one qirat." [713]

The Funeral prayer is performed in congregation and there is no evidence from Messenger of Allah (صلى الله عليه وسلم) or Sahaba (RA) to the contrary

All participants in the Funeral prayer must be in a state of Wudhu

Abdullah Ibn Umar (RA) used to say, "No one should pray over a dead person unless he is in a state of Wudhu." [714]

Imam Muhammad (RA) says, "And we adhere to this; one should not pray Janazah Salâh unless one is in a state of Wudhu." [715]

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711 Agreed upon.
712 Agreed upon.
713 Sahih Bukhari.
714 Muwatta Imam Malik.
715 Muwatta Imam Malik.

It is permissible to perform Tayammum if one does not have time to do Wudhu

Abdullah Ibn UMar (RA) used to say, "No one should pray over a dead person unless he is in a state of Wudhu" [716]

Imam Muhammad (RA) says, "And we adhere to this; one should not pray Janazah Salâh unless one is in a state of Wudhu. If the Salâh is being established and one does not have time to do Wudhu then it is permissible to pray with Tayammum. This is the opinion of Abu Haneefa (RA)" [717]

There is no Adhan or Iqamah for Janazah Salâh

Funeral Prayer should be performed outside the Masjid

Abu Hurayra (RA) reported that the Messenger of Allah (صلى الله عليه وسلم) informed (the people) about the death of An-Najashi on the very day he died. He went towards the Musalla (praying place) and the people stood behind him in rows. He said four Takbirs (i.e. offered the Funeral prayer). [718]

Abdullah Ibn Umar (RA) reported that the Jews brought to the Prophet (صلى الله عليه وسلم) a man and a woman who had committed (adultery) illegal sexual intercourse. He ordered both of them to be stoned (to death), near the place of offering the funeral prayers beside the mosque." [719]

The most suited person to lead the Salâh is the Muslim ruler (if present) then the Qadhi (Judge), then the Imam of the locality, then the guardian of the deceased, then the blood relative of the deceased

Abu Hazim (RA) said, "Verily I was present on the day of Hasan Ibn Ali (RA)'s death and I heard Hussain Ibn Ali (RA) say to Saeed Ibn Al-Aas (RA), "Go Forward (and lead the Salâh) for it was not in (accordance with the) Sunnah, I wouldn't have put you forward" [720]

Note: If the Muslim ruler (or his representative) is not present then the order is given as stipulated in the Madhab of Abu Haneefa (RA) as quoted in Tuhfatul-Fuqaha by Al-Samarqandi (RA).

It is recommended that the Imam should arrange the people in three rows as it was the practise of Rasulullah (صلى الله عليه وسلم) our beloved prophet

Malik Ibn Hubayrah (RA)who had enjoyed the honour of companionship of Rasulullah (صلى الله عليه وسلم) is reported to have said, " When the bier was brought to Rasulullah (صلى الله عليه وسلم) and those who followed it were considered small in number, he (ﷺ) would divide them into three rows. Then he (ﷺ) would do the Funeral prayer and say "Whenever three rows of Muslims do Funeral prayer over the deceased they ensure paradise for him. [721]

Funeral prayer consist of 4 Takbeers

Abu Hurayra (RA) reported that the Messenger of Allah (صلى الله عليه وسلم) informed (the people) about the death of An-Najashi on the very day he died. He went towards the Musalla (praying place) and the people stood behind him in rows. He said four Takbirs (i.e. offered the Funeral prayer). [722]

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716 Muwatta Imam Malik.
717 Muwatta Imam Malik.
718 Sahih Bukhari.
719 Sahih Bukhari.
720 Baihaqi.
721 Abu Dawood.
722 Sahih Bukhari.

Imam Tirmidhi (RA) said, "Most of the learned companions of Messenger of Allah (صلى الله عليه وسلم) and others followed and acted in accordance with the Prophet's (ﷺ) example above. They hold that four Takbeers should be said in the Funeral prayers. Amongst these scholars are Sufyan Al-Thauri (RA), Malik Ibn Anas (RA), Ibn Al-Mubarak (RA), , Ash-Shaf'ae (RA), Ahmed (RA) and Ishaq (RA).

Ibrahim An-Nakhai (RA) narrated that Umar Ibn Khattab (RA) consulted the companions and asked them what was the last funeral that the Messenger of Allah (صلى الله عليه وسلم) prayed and how many Takbeers he(ﷺ) said? The response was that he said four Takbeers in the last Funeral that he prayed. Imam Muhammad (RA) said, "We adhere to it; and this is the opinion of Abu Haneefa (RA). [723]

Note: The Madhab of Abu Haneefa (RA) is quoted and some scholars list the number of Takbeers to be higher. (Allah (SWT) knows best)

If there are multiple bodies then,

1. The male bodies should be placed immediately before the Imam (even if it is a child).
2. Female bodies should be followed by the male bodies.

The Funeral prayer of Umm Kulthum (RA) (daughter of Ali (RA) and wife of Umar (RA) and her son Zaid was led by Saad Ibn Al-Aas (RA) and amongst the people attending the funeral were Ibn Abbas (RA), Abu Hurayrah (RA),Abu Said (RA), and Abu Qatadah (RA). The little boy was placed before the Imam. A man did not like this way and looked towards Ibn Abbas (RA), Abu Hurayrah (RA),Abu Said (RA), and Abu Qatadah (RA) and said to them "What is this?". They said "This is Sunnah". [724]

Imam Muhammad (RA) said, "This is the opinion of Abu Haneefa (RA) and we adhere to it". [725]

Imam should stand,

1. Opposite the head of the dead male.
2. Opposite the middle of the dead female.

Narrated Anas ibn Malik: Nafi' AbuGhalib said: I was in the Sikkat al-Mirbad. A bier passed and a large number of people were accompanying it.

They said: Bier of Abdullah ibn Umayr. So I followed it. Suddenly I saw a man, who had a thin garment on riding his small mule. He had a piece of cloth on his head to protect himself from the sun. I asked: Who is this important man? People said: This is Anas ibn Malik.

When the bier was placed, Anas stood and led the funeral prayer over him while I was just behind him, and there was no obstruction between me and him. He stood near his head, and uttered four takbirs (Allah is Most Great). He neither lengthened the prayer nor hurried it. He then went to sit down. They said: AbuHamzah, (here is the bier of) an Ansari woman. They brought her near him and there was a green cupola-shaped structure over her bier. He stood opposite her hips and led the funeral prayer over her as he had led it over the man. He then sat down.

Al-Ala' ibn Ziyad asked: AbuHamzah, did the Apostle of Allah (صلى الله عليه وسلم) say the funeral prayer over the dead as you have done, uttering four takbirs (Allah is Most Great) over her, and standing opposite the head of a man and the hips of a woman?

He replied: Yes. He asked: AbuHamzah, did you fight with the Apostle of Allah? He replied: Yes. I fought with him in the battle of Hunayn. The polytheists came out and invaded us so severely that we saw our horses behind our backs. Among the people (i.e. the unbelievers) there was a man who was attacking us, and striking and wounding us (with his sword). Allah

723 Kitabul Athar.
724 An-Nasai.
725 Kitabul Athar.

then defeated them. They were then brought and began to take the oath of allegiance to him for Islam.

A man from among the companions of the Prophet (صلى الله عليه وسلم) said: I make a vow to myself that if Allah brings the man who was striking us (with his sword) that day, I shall behead him. The Apostle of Allah (صلى الله عليه وسلم) kept silent and the man was brought (as a captive).

When he saw the Apostle of Allah (صلى الله عليه وسلم), he said: Apostle of Allah, I have repented to Allah. The Apostle of Allah (صلى الله عليه وسلم) stopped (for a while) receiving his oath of allegiance, so that the other man might fulfil his vow. But the man began to wait for the order of the Apostle of Allah (صلى الله عليه وسلم) for his murder. He was afraid of the Apostle of Allah (صلى الله عليه وسلم) to kill him. When the Apostle of Allah (صلى الله عليه وسلم) saw that he did not do anything, he received his oath of allegiance. The man said: Apostle of Allah, what about my vow? He said: I stopped (receiving his oath of allegiance) today so that you might fulfil your vow. He said: Apostle of Allah, why did you not give any signal to me? The Prophet (صلى الله عليه وسلم) said: It is not worthy of a Prophet to give a signal.

AbuGhalib said: I asked (the people) about Anas standing opposite the hips of a woman. They told me that this practice was due to the fact that (in the days of the Prophet) there were no cupola-shaped structures over the biers of women. So the imam used to stand opposite the hips of a woman to hide her from the people. [726]

Make the intention for Janaza Salâh before starting, “I am performing Janaza Salâh for Allah (SWT) with four Takbeers”

Rasulullah (صلى الله عليه وسلم) has said, “Every action is based on Intention, and everyone shall have what he intended”. [727]

Note: Intention doesn’t need to be uttered verbally or loudly, it is an action of the heart.

The prayer begins with the first Takbeer i.e. Takbeeratul-Ihraam after which the hands are tied (as in normal prayer) and Thana is read

سبحانك اللهم وبحمدك تبارك اسمك وتعالى جدك ولا إله غيرك

Said ibn Abi Said al-Maqburi (RA) narrates from from his father that he (RA) had asked Abu Hurayra (RA) , "How do you pray over the dead?" and Abu Hurayra (RA) replied, "By the Life of Allah, I will tell you! I follow with the family and when the corpse is put down I say 'Allah is greater' and praise Allah and ask for blessings on His Prophet. Then I say, 'O Allah, he is Your slave and the son of Your male slave and Your female slave. He used to testify that there is no god but You and that Muhammad is Your slave and Your Messenger, and You know that best. O Allah, if he acted well, then increase for him his good action, and if he acted wrongly, then overlook his wrong actions. O Allah, do not deprive us of his reward, and do not try us after him.'" [728]

Imam Malik (RA) narrates that verily in our city of Madina it is not the practise to read Al-Fatiha in Janaza Salâh. [729]

Note: The common position of Ulama within the Hanafi Madhab is quoted, however there are scholars e.g. Imam Shurunabli (RA), Sahib-Nurul-Aida & Shaykh Abdul-Haq Lakhnawi (RA) who consider it superior to recite Al-Fatiha in Janaza Salâh. [730]

Hanafee Scholars explain that in the Ahadeeth where it has been narrated from the Sahaba (RA) that Al-Fatiha was read in Janazah Salâh, it was read as a dua (prayer) and not as Tilawa and there is nothing wrong with reading Al-Fatiha as a dua. [731]

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726 Abu Dawood.
727 Sahih Bukhari.
728 Muwatta Imam Malik.
729 Bidayatul-Mujtahid.
730 Kitabul-Janaiz by Abdur-Rahman Mubarpuri.
731 Bazlul-Majhood.

The Imam then recites the second Takbeer but hands will not be raised as it is only done the first time

Ibn Abbas (RA) reported that the Rasulullah (صلى الله عليه وسلم) used to raise hands in the first Takbeer and then not repeat it. [732]

Ubaydullah (RA) narrated that Ibraheem Nakhai (RA) used to raise his hands on the first Takbeer and then he did not raise his hands. [733]

Durood (Salat-Alan-Nabi) should be recited after the second Takbeer

اللهم صل على محمد وعلى آل محمد كما صليت على آل إبراهيم إنك حميد مجيد اللهم بارك على محمد وعلى آل محمد كما باركت على آل إبراهيم إنك حميد مجيد

Abu Umamah (RA) in describing the funeral prayer went on to say, "Then the prayer for the Prophet should be made (ﷺ) [734]

The Imam then recites the third Takbeer and dua (prayer) should be made for the deceased adult (male or female)

اللهم اغفر لحينا وميتنا وصغيرنا وكبيرنا وذكرنا وأنثانا وشاهدنا وغائبنا اللهم من أحييته منا فأحيه على الإيمان ومن توفيته منا فتوفه على الإسلام اللهم لا تحرمنا أجره ولا تضلنا بعده

O Allah, forgive those of us who are living and those of us who are dead, those of us who are present and those of us who are absent, our young and our old, our male and our female. O Allah, to whomsoever of us Thou givest life grant him life as a believer, and whomsoever of us Thou takest in death take him in death as a follower of Islam. O Allah, do not withhold from us the reward (of faith) and do not lead us astray after his death.

Narrated AbuHurayrah (RA): When the Apostle of Allah (صلى الله عليه وسلم) prayed over a dead person, he said: O Allah, forgive those of us who are living and those of us who are dead, those of us who are present and those of us who are absent, our young and our old, our male and our female. O Allah, to whomsoever of us Thou givest life grant him life as a believer, and whomsoever of us Thou takest in death take him in death as a follower of Islam. O Allah, do not withhold from us the reward (of faith) and do not lead us astray after his death. [735]

Note: There are other duas also narrated in the Sunnah and any of them can be recited, Insha'Allah.

If the deceased is a child then the following dua can be recited

اللَّهُمَّ اجْعَلْهُ لَنَا فَرَطًا ، وَذُخْرًا وَسَلَفًا وَأَجْرًا

O Allah, make him (or her) a means of happiness, treasure, forerunner and reward or us.

The Imam then recites the fourth Takbeer and concludes the prayer by doing Salam on both sides

Abdullah Ibn Masood (RA) narrates that there are three things which the Messenger of Allah (صلى الله عليه وسلم) used to do and which people have neglected and amongst them is doing Tasleem (Salam) after Janazah Salâh like regular Salâh. [736]

Note: There is a difference of opinion amongst scholars with some concluding that it is superior to say Salam on one side

732 DarQutni.
733 Al-Musannaf Abdur-Razzaq.
734 An-Nasai.
735 Abu Dawood.
736 Baihaqi.

ONLY, nevertheless the Madhab of Imam Abu Haneefa(RA) is quoted here.

The bier should carried from all sides

Abdullah Ibn Masood (RA) says, "Whosoever follows a funeral procession should carry the bier from all sides for this is the Sunnah of Rasulullah (صلى الله عليه وسلم). [737]

Imam Muhammad (RA) said, "We adhere to it...You should first put the front right then the rear right of the deceased (bier) on one's right, then the front left on one's left, and the rear left on one's left and this is the opinion of Abu Haneefa (RA). [738]

The bier should be carried at a brisk pace

Narrated Abu Huraira (RA): The Prophet said, "Hurry up with the dead body for if it was righteous, you are forwarding it to welfare; and if it was otherwise, then you are putting off an evil thing down your necks." [739]

Imam Muhammad (RA) said, "We adhere to it. Walking briskly is better in our view than walking slowly. And this is the opinion of Abu Haneefa (RA). [740]

737 Ibn Majah.
738 Muwatta Imam Muhammad.
739 Sahih Bukhari.
740 Muwatta Imam Muhammad.